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ABSTRACT

This guide presents 11 American Indian study units developed by Montana teachers. Nine units are intended for intermediate or middle-school grades; two are suitable for prekindergarten through primary grades. The units contain information about various American Indian tribes, but focus on tribes of Montana. Many lessons include writing and language-arts activities and feature traditional stories or crafts. The guide includes: "Celebrating America's Indian Heritage" (Beth Hekkel); "The Wahkpa Chu'gn Archaeological Site" (Callie H. Langohr); "Learning Traditions of the Assiniboine and Gros Ventre Tribes through Calendar Activities" (Philomayne Tucker); "Traditional Lifestyles and Practices of the Salish American Indians" (Susan Batiuchok); "Turtles are Terrific!" (Carol D. Capps); "Figurative Language Unit" (Susan Brown); "The Scarface Legend: Teaching for Today" (Jan Richards); "Developing Self-Esteem in the Native American Student" (Cherlynn Blake); "One of a Kind: A Unit in Self-Image" (Denise DesJarlais); "Native American Month: A September Celebration" (Laurie McHugh); and "Language Therapy for Native American Children in the Form of a Cooperative Learning Group" (Natalie Wisehart). Each unit includes general purpose, instructional objectives, specific learning outcomes, lesson plans, instructions for learning activities and projects, evaluation, materials needed, and additional resources. (LP)

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MONTANA INSTITUTE FOR EFFECTIVE TEACHING OF AMERICAN INDIAN CHILDREN 1992 University of Montana

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CELEBRATING AMERICA'S INDIAN HERITAGE

By

Beth Hekkel

Introduction, Statement of Need or Purpose:

Our school district has celebrated Native American Day each September for the past several years, but in addition to that and the Native American artwork which is displayed through the art program, I would like to encourage the students in my classroom to dig deeper into the rich, diverse, and interesting culture of our Native American people. In the Culbertson School District, 20 percent of our students have an American Indian background, and I think that too often, the day is celebrated, it comes and goes, and that is the extent of exposure to the culture which has given so much to the American people.

Time Required: This unit will take approximately one month to complete. Teachers may expand or contract each project to fit with the needs of their particular classroom.

Student Centered Objectives: Students will be encouraged to seek out information on the culture of the American Indian.

Students will be encouraged to be proud of the diversity and richness of the American Indian heritage, and of the contributions the American Indian has given us all.

Students will be able to name at least three tribes of American Indians which resided in Montana around 1850.

Students will be able to name at least three of the culture areas of Native Americans.

Students will be able to name at least three present-day tribes which are registered in the state of Montana.

Students will locate and identify a tipi ring.

Students will be exposed to traditional Indian games.

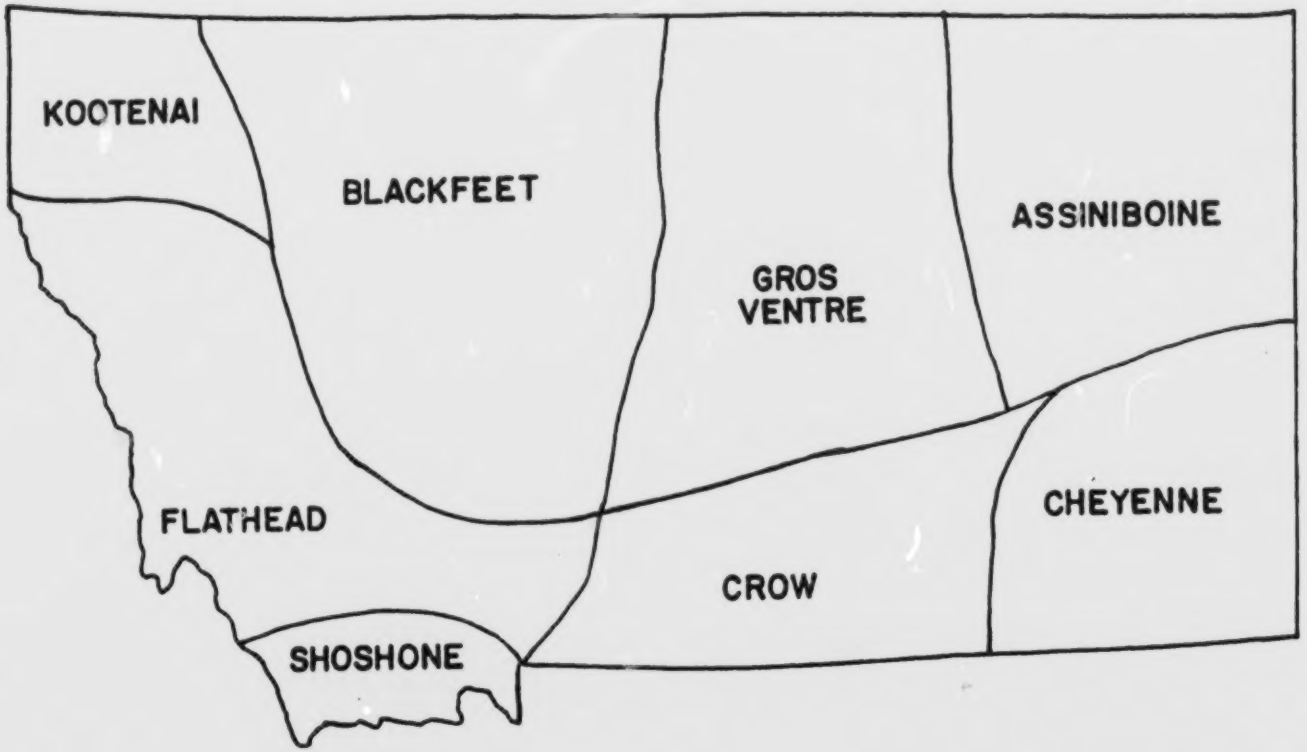
Students will cook foods native to the American Indians.

Students will complete a project for a culminating American Indian celebration.

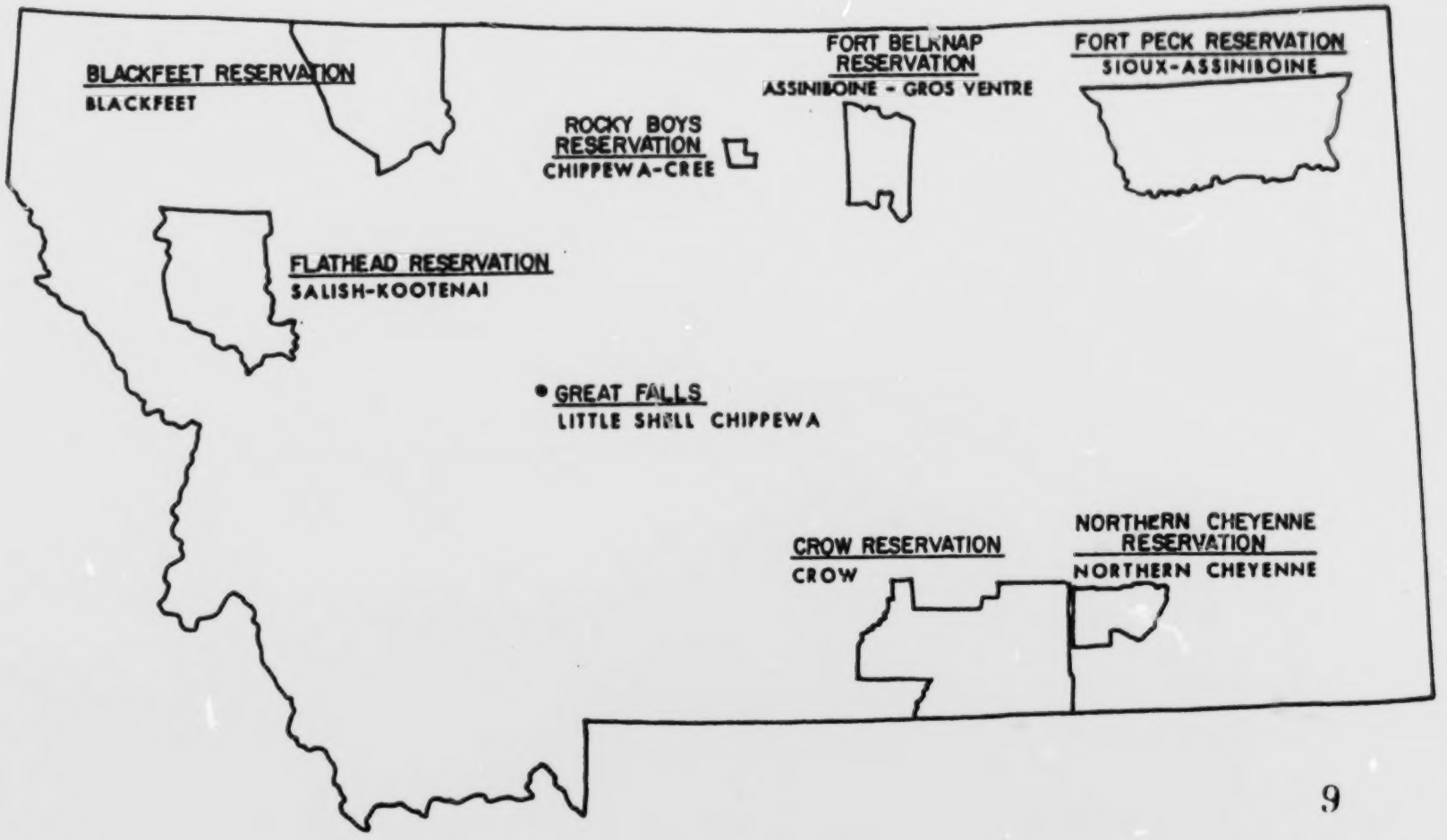
Materials Needed: Materials for each project will be given with each lesson.

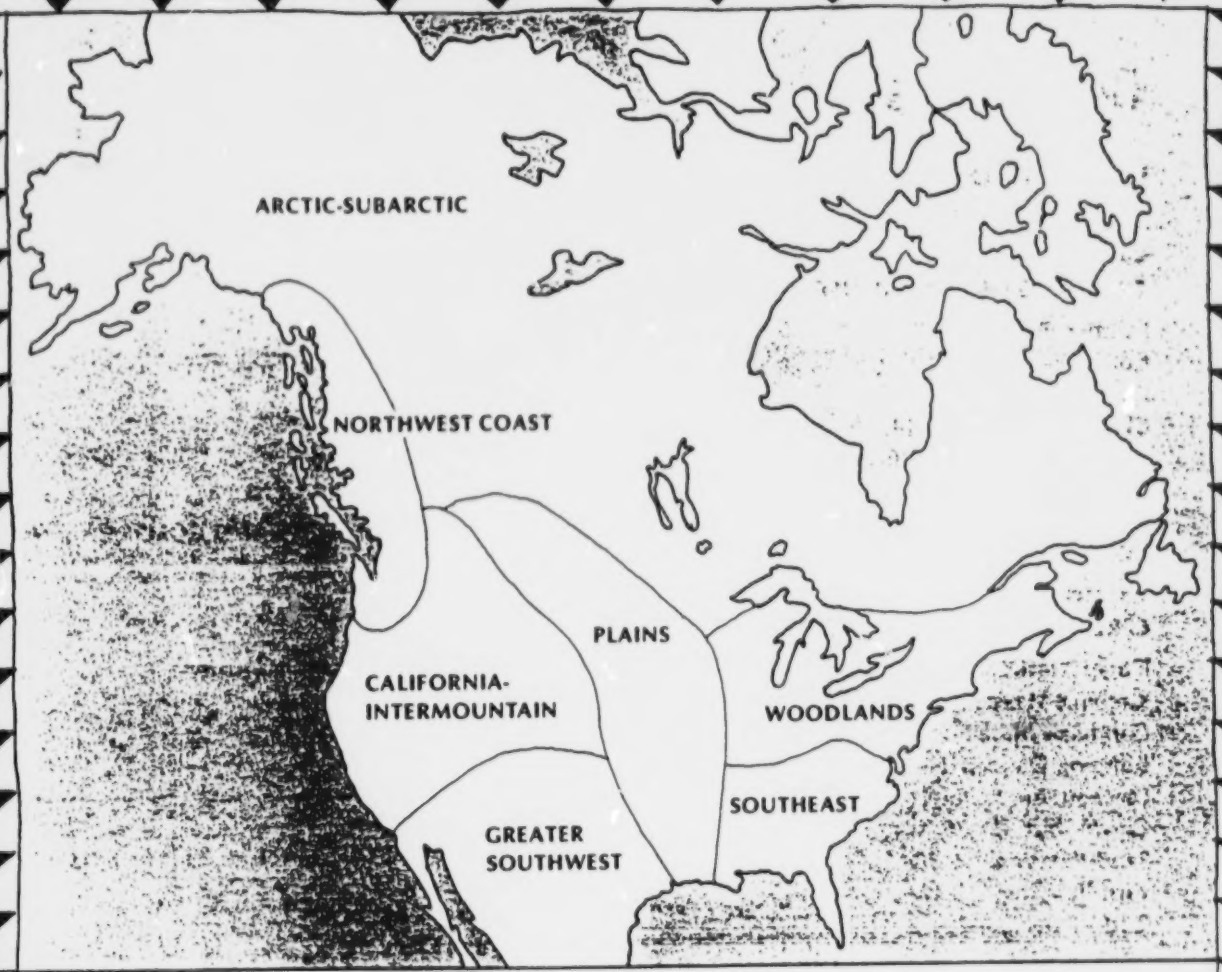
EARLY TRIBAL DISTRIBUTION

(ABOUT 1850)



MONTANA INDIAN RESERVATIONS





CULTURE AREAS OF NATIVE AMERICANS

Arctic-Subarctic

Aleut
Chippewa
Eskimo
Ojibwa

Northwest Coast

Chilkat
Chinook
Haida
Kwakiutl
Makah

Plains

Arapaho
Blackfoot
Cheyenne
Cree
Mandan
Pawnee
Sioux

California-Intermountain

Chumash
Hupa
Mission
Nez Perce
Paiute
Pomo
Salish
Ute

Greater Southwest

Acoma
Apache
Cora
Hopi
Huichol
Navaho
Pima
Pueblo
Yaqui
Zuni
Shawnee

Woodlands

Algonquin
Delaware
Iroquois
Menomini
Penobscot
Tuscarora

Southeast

Cherokee
Chickasaw
Choctaw
Creek
Seminole

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Methodology and Procedures:

Methods will be described separately within each lesson.

Evaluation: Evaluation process will be described at the conclusion of each lesson.

Lesson #1

Introduction to American Indians and Indians of Montana, Past and Present

Materials:

Map of culture areas of Native Americans
Map of Montana with divisions of Tribal distribution (1850)
Map of Montana with location of Indian Reservations within the state
Scissors
Plywood sheets--18 x 14--1 sheet for each group of 3-4 students
Glue
Pencils
Construction paper--multi-colored
Colored pencils, crayons or markers
Various seeds, spices and herbs (poppy, chives, paprika, peppercorns, corn, dried peas, etc.)

Procedure: Using resources available to you within your school district, community and/or state library, gather information necessary to present an introduction of American Indians to your class.

Begin unit by eliciting from students things they know about American Indians. Encourage all to share, especially Indian students, about their ancestors, stories and legends they have been taught, etc. Encourage them to bring in any items from home which are traditional Indian crafts, clothing or artifacts from earlier days.

Students should gather in groups of 3-4. Pass out one map for each student containing tribal distribution of about 1850. Students should each cut apart maps after studying location of each tribe. Color each tribe a different color and outline tribe's name with colored marker. Reassemble puzzle pieces and mount with glue on a piece of colored construction paper.

Pass out map showing current Montana reservations and one sheet of plywood to each group of 3-4 students. Students should create an outline of the map of Montana on the sheet of plywood. Carefully sketch in Montana's reservations. With glue and seeds, decide which seeds will be used to fill in each reservation. Parts of Montana which are are not reservation areas should also be filled in with seeds of one kind. Map should be labeled at the top with a title.

When students finish seed map, pass out sheet of culture areas of Native Americans. Depending on space left on plywood, students should fill in the seven culture areas (by name only) around the state of Montana.

If possible, invite one or more local American Indians to speak with class on their heritage.

Evaluation: Students should be able to name at least three tribes which resided in Montana around 1850.

Students should be able to name three present-day reservations within the state of Montana.

Students should be able to name at least three different culture areas of Native Americans.

Lesson #2

Field trip to Indian campground to locate Tipi Rings and the playing of Indian Games

Materials:

Orange surveying flags
Roll of aluminum foil
Old inner tube from a bicycle tire
Scissors
4 Plum, Peach or Apricot Stones (Pits) for each two players
Sandpaper
Black Poster Paint and Brushes
Acrylic Sealer Spray
50 sticks, pebbles, or beans for counters for each two players
Blanket
Shallow basket or wooden bowl

Any items students feel would be beneficial on a nature hike.

Procedure: If your school district is fortunate to live near the site of an old Indian campground, take your students on a field trip to identify the campground site, and to get a feeling for the flavor of the time in which Indians actually camped there. It is an awesome feeling to stand on the ground where once our proud American Indians camped, hunted and carried on the routines of daily life.

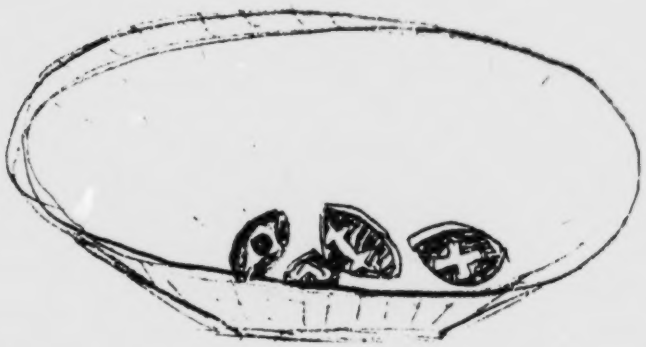
Once students have reached a site, give each student several surveying flags and let them explore the area and mark each Indian ring with a flag. Be on the lookout for Indian artifacts, although most will be covered with 3-4 inches of dirt. Once all the rings have been identified, have students gather at the edge of the campground and look over the site, trying to imagine what life would have been like living on the prairie, following herds

of buffalo, and living within a certain tribe with all of its beauty and flavor of the individual group of people who made up the tribe.

While at the campground, play one or two American Indian games, directions of which are below.

Plum-Stone Basket Gamble

Directions:



1. Numbers 1-5 to be done at home or school. Allow the plum stones to dry at least overnight after removing them from the fruit and cleaning them thoroughly.

2. Sand the rough areas of the pits smooth. The easiest way to do this is to lay a sheet of sandpaper flat on a table, hold the sandpaper down, and rub the pit on the course surface.

3. Paint one side of each stone black. Paint a small symbol or decoration on the other side. The black side is the face-down side. The decorated side is the face-up side.

4. When the paint has dried, spray the dice with an acrylic sealer so the paint won't scratch or chip.

5. The counters can be decorated with stripes of paint.

How to Play:

Two players sit facing each other on a blanket. The dice are placed in the basket or wooden bowl. The counters are placed in a pile between the players. The first player shakes the dice in the basket and then whacks the basket down on the blanket sharply to make the dice jump and turn. These are the scoring combinations:

1 Face-up, 3 Face-down	= 1 Point
1 Face-down, 3 Face-up	= 1 Point
2 Face-up, 2 Face-down	= 0 Points
4 Face-up	= 5 Points
4 Face-down	= 5 Points

If the player scores, he or she takes the same number of counters from the pile and tosses again. When a nonscoring combination comes up, the basket is passed to the other player. After all 50 counters have been won from the middle pile, players take counters from one another until one player has won all the counters.

Indian Kickball

How to make the game: Crumple the aluminum foil into a solid ball about 2 1/2 inches in diameter. Cut across the inner tube to make 1/2-inch-wide bands. Wrap these bands around the ball until it is completely covered by several layers of rubber. The ball should be about 3 inches in diameter.

How to play:

Each team is made up of an equal number of players (three to six) and has its own kickball, which may be painted with a colored stripe to distinguish it from the kickball of the opposing team.

The Indians usually played with their right foot left bare, wearing a sandal on the other. For tenderfoot players, however, it is advisable to wear sneakers on both feet to avoid injury. Team members should practice tossing the ball in the air with their feet.

The racecourse should be long--perhaps 1/2 mile--with plenty of interesting twists and turns. The starting and finish lines should be clearly marked. Teams should stand several yards apart at the starting line, grouped around their kickball. A signal is given and the race begins.

One player gives the ball a good lifting toss with his right foot; the others run after it, and another member of the team advances the ball in the same way. The team stays close together during the course of the race. They function as a cooperative group--no one player should hog the ball. The team that gets its ball first over the finish line wins.

Evaluation: Students will be able to locate a tipi ring and will be able to identify the area defined by the tipi.

Students will participate in at least one traditional Indian game and demonstrate good sportsmanship and cooperation with the group.

<u>Lesson #3</u>

Traditional Indian Recipe Preparation and Serving

Materials:

Copies of traditional Indian recipes as found in resource books and booklets.
Ingredients for individual recipes.
Cooking utensils necessary to prepare dishes.

Procedure: Students will choose a traditional Indian recipe, gather necessary ingredients and cooking utensils, and prepare the recipe to be served to classmates.

Please see samples of recipes obtained at Montana Institute for Effective Teaching of American Indian Children at end of this unit.

Evaluation: Students will prepare at least two recipes from traditional Indian recipes and will serve dish to classmates.

Lesson #4

Traditional Indian Crafting

Materials: At the end of this unit, I will include samples of several crafts which were created by various tribes across the United States, the materials necessary to do these projects, and directions for completion of each.

Procedure: Each student shall choose at least 3 crafting projects to be completed by the end of the American Indian unit.

Evaluation: Each student shall complete at least 3 projects to be displayed at the end of American Indian unit.

Lesson #5

American Indian Celebration

Each student shall choose two of the following as a culminating project to be shared with fellow classmates and with others in the school upon the completion of the American Indian unit.

Students shall work cooperatively in groups to invite others in the school to the celebration, stating the day, the time, the reason for the celebration, and where the celebration will be located. Parents and the public will be most welcome.

Secure permission to hold celebration in school gym or multi-purpose room. Plan decoration and arrangement of display areas in celebration area. Work cooperatively setting up displays and in all aspects of preparation.

1. Make a diorama and accompanying report displaying the contributions of the Indians of the Americas.

2. Display an example of authentic Indian clothing and/or ceremonial costume.

3. Wear or display authentic Indian clothing and/or ceremonial costume.

4. Demonstrate ceremonial dances.

5. Demonstrate a crafting technique--beading, quilting, arrowhead making, bow making, etc.

6. Make a model showing at least two different types of Indian homes--woodland wigwams and plains tipis, etc.

7. Sign in Indian language a prayer or poem.

8. Tell an Indian legend.

9. Other--construct your own project as it relates to an area of personal interest within the American Indian culture. The sky is the limit here--wherever your interests lie is a good place to begin designing a project.

Evaluation: Students will complete at least two of the above projects and share them with peers and others at the celebration.

Students will demonstrate cooperation and respect for the work of their peers.

References and Bibliography Sources:

**First and foremost--workshop presenters at summer 1992 Montana Institute for Effective Teaching of American Indian Children at Havre, Montana. Each presenter gave valuable insight and ideas for classroom use, Dr. Murton McCluskey, Robin Richter, Barb Garritson, Tom Marinkovich and Sharon Peregoy. The ideas and resources shared by these people is phenomenal!

**Bernstein, Bonnie and Blair, Leigh. Native American Crafts Workshop. Fearon Teacher Aids. Carthage, Illinois. c 1982.

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**Grunfeld, Frederic V. Games of the World. Holt, Rinehart and Winston. New York. c 1975.

**McCluskey, Dr. Murton, Montana Indians: Their History and Location. OPI. Helena, MT c 1992.

**Nutrition Indian Cookbook. St. Ignatius School District 28. St. Ignatius, MT. c 1992

**Teaching About Thanksgiving. Indian Education. Highline School District. Tacoma Public Schools. c 1987.

FRY BREAD

Dug-Wah-Thaw-Thee-Gaw-Dah' (Shawnee)
Dug-Lug-Ke-Suk-Movh-Ke' (Seminole)

Ingredients:

- 3 cups of sifted flour
- 1 teaspoon salt
- 2 1/2 cups of lukewarm milk or water
- 3 tablespoons baking powder
- 1 tablespoon sugar

Instructions:

Mix all of the dry ingredients together thoroughly.

Add the lukewarm milk or water and knead until it forms a dough.

Roll out onto a floured board and cut into either square or round sections.

Fry in deep vegetable shortening until brown.

Yakima Fry Bread

Ingredients:

- 3 cups of flour
- 3 cups of self-rising flour
- 1 teaspoon baking powder
- dash of salt
- enough water to make a kneadable dough

Instructions: Mix all ingredients with enough water to make a kneadable dough. Knead this mixture until it is smooth and elastic.

Form into flat saucer-sized pieces about 1/2" thick.

Fry in hot shortening about a 1/2" deep, until bread is a golden brown.

Drain well on paper towels or a brown paper bag.

Adobe Bread

(A hard crusted light loaf that the Indians of the Southwest bake in beehive shaped ovens)

Ingredients:

1 package active dry yeast
1/4 cup lukewarm water
2 tablespoons melted lard (cooled)
1/2 teaspoon of salt
3 3/4 cups of sifted flour
1 cup of warm water

Instructions: Dissolve the yeast in 1/4 cup of warm water.

Put this mixture into a large mixing bowl.

Stir in lard and salt.

Add flour alternate with 1 cup of warm water, sifting in the flour a little at a time, and beating well after each addition.

Knead in last cup of flour gently, until dough is quite stiff.

Shape into a ball.

Place in greased bowl; cover with a dry cloth.

Set in a warm place (about 85°) for 1 hour or until ball is doubled.

Punch down dough, and divide into two pieces.

Shape into round flat cakes, about 7 inches in diameter.

Place 1 cookie sheet on top of another to prevent bottom of bread from burning.

Grease top cookie sheet.

Place circles of dough on greased sheet; cover with a clean towel.

Set in a warm place for 30 minutes.

Bake at 400° for 50 minutes, or until lightly brown.

Cool.

Cut into wedges or break into pieces for serving. Makes 2 loaves.

<u>Grape Dumplings #1</u>

Shuh-wah-sah-pahn (Delaware)

Ingredients:

A. 2 bottles of 24 oz grape juice
1 cup of sugar

B. Dab of butter
2 cups of water
Flour

C. 1/2 cup of water
Flour

Instructions: Put ingredients A into a large saucepan and heat.

Mix ingredients B until a bit thicker than biscuit dough.

On a floured board, roll out 4 circles into 3/4" wide strips, cut these strips into 4" long pieces.

When ingredients A are boiling, add the dumplings one at a time.

Boil slowly for 15 minutes.

Add ingredients C, which is mixed to about the thickness of cream.

Add about one-fourth of this thickening to the boiling mixture.

Boil the entire mixture for 5 minutes more and serve.

Grape Dumplings #2

Ingredients:

2 cups of flour
1/2 cup of sugar
4 teaspoons of baking powder
1 teaspoon of salt
3/4 cup of milk
2 bottles of 24 oz. grape juice

Instructions: Mix all ingredients except grape juice thoroughly to make a soft dough.

Drop small chunks of batter about the size of a small egg, into the boiling grape juice.

Cover and simmer for about 15 minutes.

Chokecherry Soup (Pudding)

Ingredients:

1 quart of chokecherries
2 cups of cold water
2-3 handfuls of flour

Instructions: Heat 1 quart of chokecherries in 2 cups of cold water.

Add flour to juice, reducing heat and stirring constantly.

As soon as mixture thickens, add sugar to taste.

Continue to cook for about 10 minutes more.

Butter and cinnamon may be added for additional flavoring

Indian Pudding (Cherokee)

Ingredients:

1 quart of milk
1/2 cup of molasses
2 eggs
1 teaspoon of salt
5 tablespoons of cornmeal
1 teaspoon ginger
2 cups of cold milk

Instructions: Scald one quart of milk in a double boiler, to the milk gradually add the cornmeal

Cook for about 15 minutes, stir constantly.

Add molasses, salt, well beaten eggs, and ginger.

Pour into a buttered baking dish put in cold milk just before putting into oven.

Stir only slightly.

Place dish in pan of hot water and bake for about 2 hours in a moderately hot oven.

Stir occasionally.

This pudding should whey and will not do so if baked too fast.

Serve hot or cold.

Can be topped with whipped cream or ice cream.

LEATHER POUCH

Native Americans made small pouches from pieces of soft buckskin or small animal skins. The pouches carried personal valuables, such as small quantities of dry mineral paints, tobacco, or magical objects like pebbles.

Most warriors carried bags containing good luck charms to protect them from harm. In the Woodlands, warriors' pouches held tokens of victories in battle. In the Southeast, a group going off to war carried a decorated pouch holding a sacred rock crystal, used to predict their success or failure.

Other pouches contained rattles from a rattlesnake's tail, buffalo horns, claws, or animal effigies. The Blackfeet believed that a spirit helper, an animal or bird, told each person what sacred objects to gather to carry in a pouch. The Pawnee believed that a star guided people searching for such objects. If the contents of a pouch had powerful magic, they could give a person great status and success in fighting or healing.

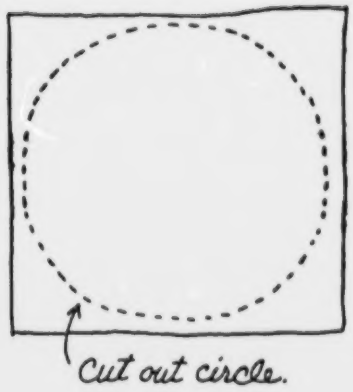
The healers of the Winnebago carried an otter skin pouch filled with herbs, bark, feathers, and stones. According to myth, spirits carrying otters had brought a dead boy back to life; so the otter medicine bags had great power.

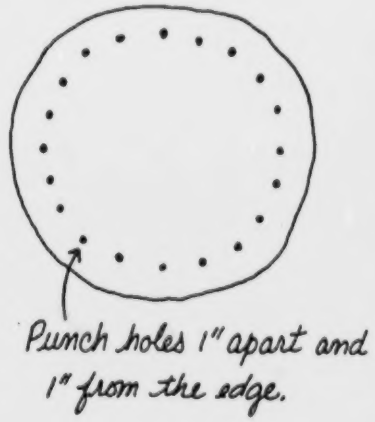
Sacred pouches were not always worn around the neck or on a belt. Sometimes they were hung in the dwelling or on a horse to keep them at hand.

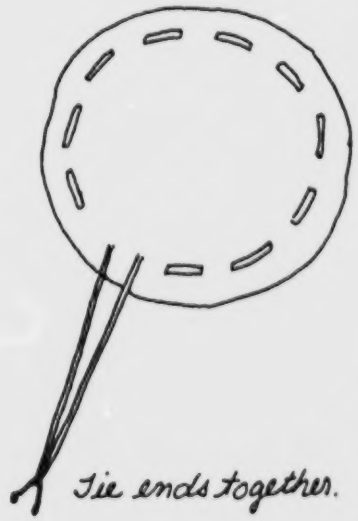
Materials: Square of chamois or other soft leather (Chamois cloths can be purchased in the housewares or the auto maintenance department of most supermarkets and hardware and department stores.)
Pencil
Scissors
Hole punch
Leather thong about 1 1/2 times as long as the chamois
Small beads (optional)
Needle (narrow enough to string beads) and thread (optional)
Feathers (optional)

Directions:

1. Pencil a large circle on the chamois. Cut it out.







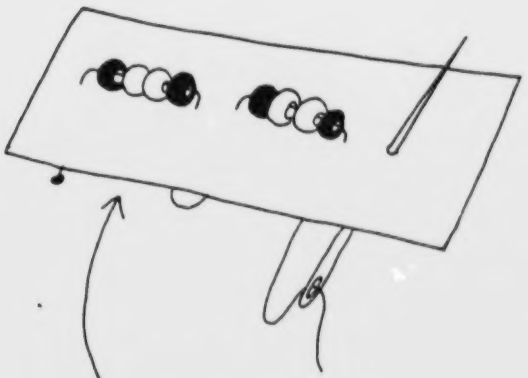
2. Mark an even number of dots abut an inch from the edge of the chamois and about an inch apart, as shown.

3. Punch out the marked dots.

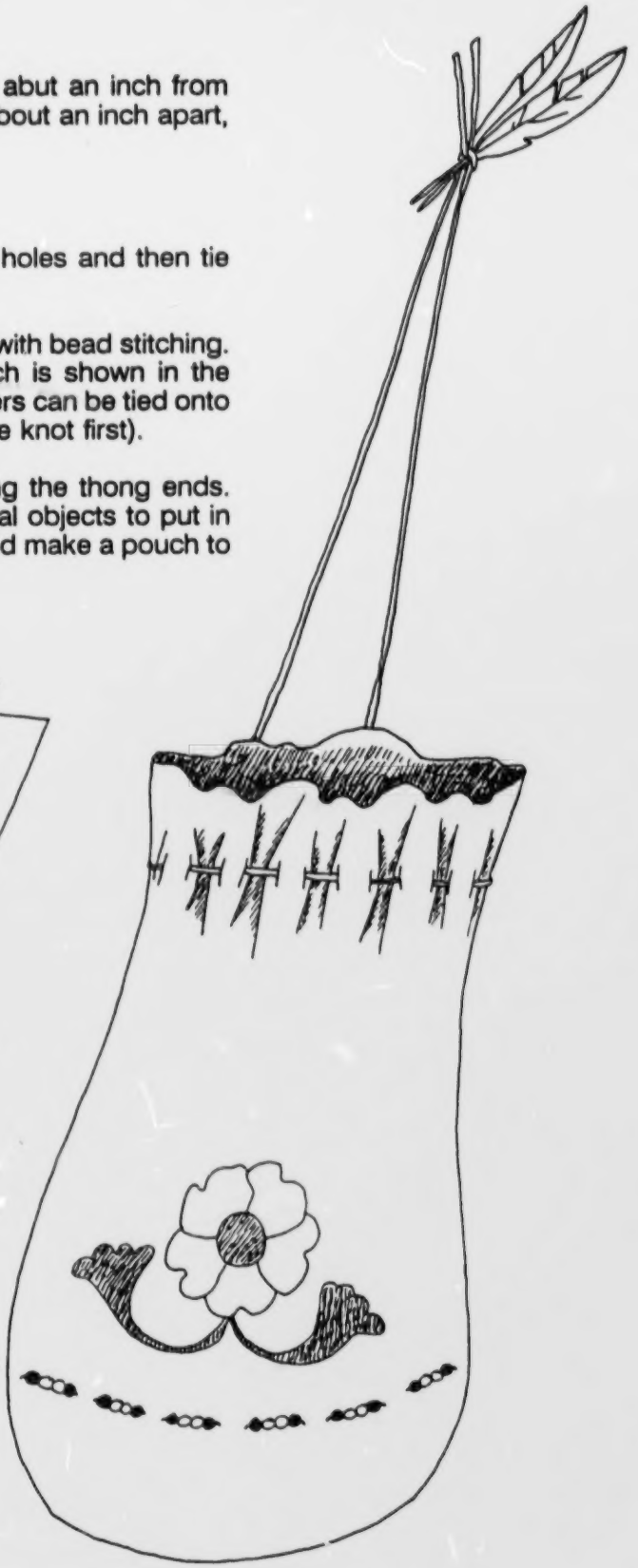
4. Thread the thong through the holes and then tie the ends together in a knot.

5. Decorate the bag with paint or with bead stitching. The Lazy Squaw beading stitch is shown in the illustration. Several small feathers can be tied onto the ends of the thong (untie the knot first).

6. Gather up the pouch by pulling the thong ends. Then go on a search for special objects to put in it or grind some earth paints and make a pouch to store each color.

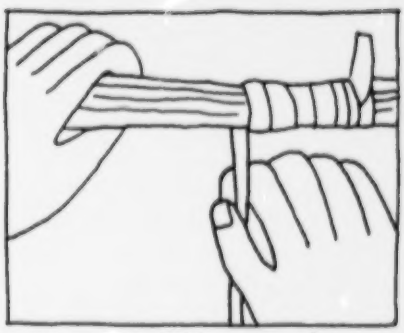


Example of Lazy Squaw stitch used to bedd the pouch.



COILED BASKET

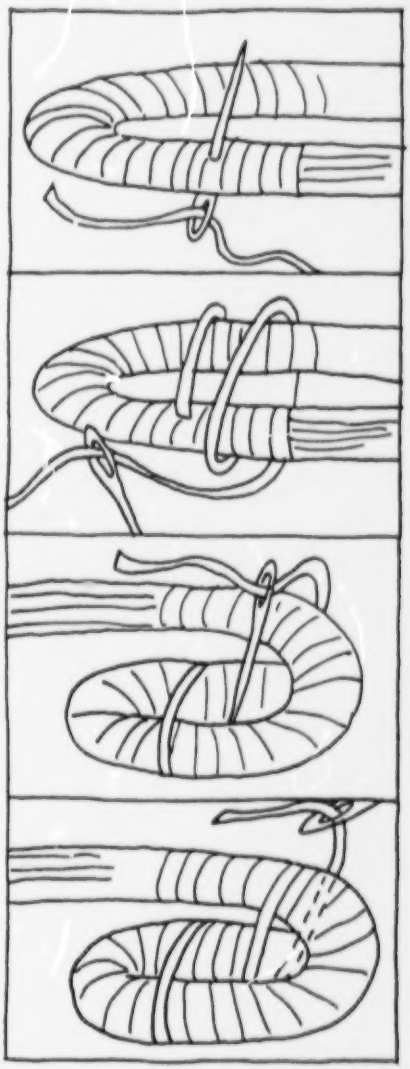
Basket makers sang special songs to the plants while they collected and prepared the fibers for weaving. They always worked with great care because baskets were so useful. Mothers carried babies on their backs in cradlelike baskets. Men and women wore cone-shaped baskets as backpacks to carry heavy loads of firewood, grain, or stones. Basket bowls, waterproofed with pitch, became water containers and cooking pots. Large woven jars stored grain; flat woven trays held seeds for roasting or were used to sift grains or carry food.



Wrap raffia around bundle.

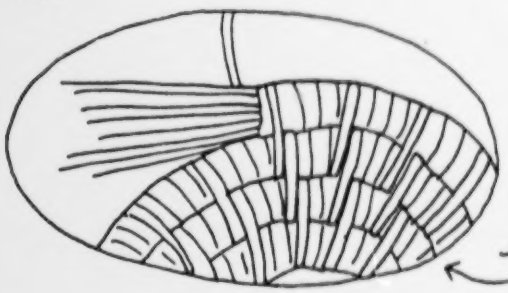
Some baskets were made for special occasions, like the Navaho coiled wedding basket. From this shallow basket, a bride and groom fed one another cornmeal and pollen and shared this sacred food with their wedding guests. The husband and wife kept the basket until one partner in the marriage died; then the other burned it.

The Pomo of California were probably the finest basket makers. Some of their baskets were made using the coil-wrap method. Bundles of grasses, reeds, or roots were wrapped with plant fibers and stitched together in a continuous coil. Binding the coils together with colored fibers produced geometric designs. The Pomo also decorated their ceremonial gift baskets with abalone shell, or wove in delicate feathers so that the baskets resembled the soft breast of birds.



Materials:

Large roasting pan, 9 x 13 inches
Long, dried grasses or split reeds for core material (for example, yucca, cattail, tall weeds); a bundle about 6 inches in diameter
Raffia, about 1 ounce
Natural dyes and enameled pot (optional)
Blunt tapestry needle
Dish towel
Scissors



After a few coils, it should look like this.

Directions:

1. Fill the pan with warm water and soak the grasses or reeds for an hour or until they're supple.

2. Color the raffia with natural dyes if desired.

3. Wet the raffia before threading and knotting it. Keep the raffia slightly damp by placing it in a wet towel while working. This will make it pull more smoothly through the coils.

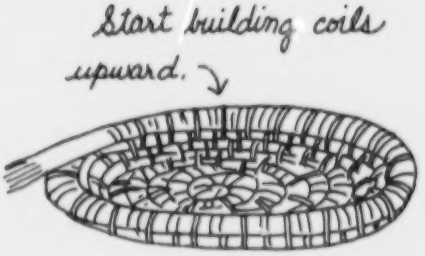
4. Make a bundle about 1/4 to 1/2 inch thick of the core material. Starting at one end of the bundle, take the damp piece of raffia and wrap it tightly around a 2 1/2- to 3-inch length of the bundle, completely covering core.

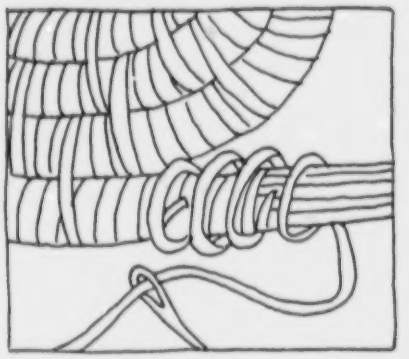
5. Bend the wrapped section in half. Push the needle through the core and bind the halves as shown. Use the same thread of raffia to both wrap and stitch.

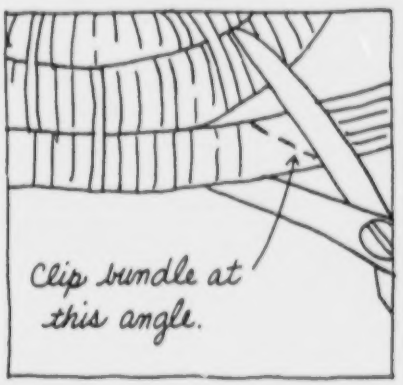
6. Wrap another inch of the bundle. Then bend and curve this section around the center. Stitch over and under this coil as shown. Bring the raffia tightly up around the bundle. This will bind the new coil to the old one in a continuing spiral.

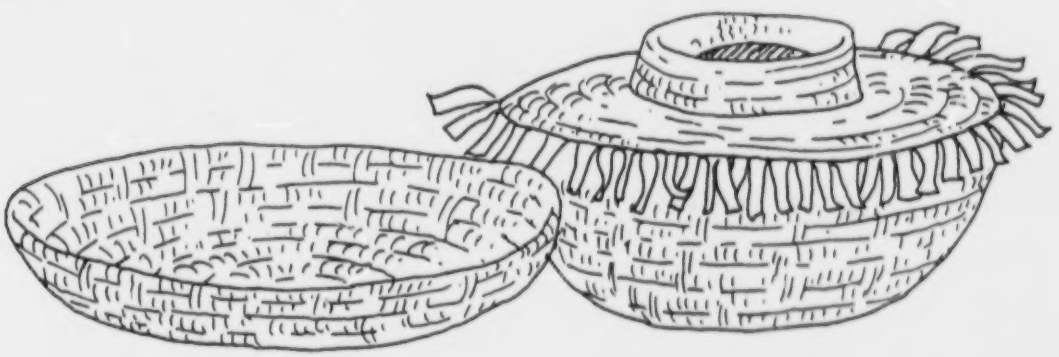
7. Keep wrapping the bundle inch by inch and stitching each inch to the coil beneath as in step 6. After you have several coils, begin stacking them before binding them--that is, build the basket up as well as out.

8. Add more core material to keep the spiral going. When the bundle is wrapped to about 1 inch from the end, jam a new bundle into the end. Try to keep the bundle the same thickness for even coils.









9. To begin using a new raffia thread, hold the old end down next to the bundle and wrap over it with the new thread. Wrap the new thread on itself several times to hold it in place.

10. Continue wrapping, coiling, and stitching until the basket is the size and shape you want. To finish, clip the bundle on an angle as shown. Overlap the raffia several times to bind the end to the last coil. Slip the needle under a wrap of raffia and snip off the thread close to the coil.

CALENDAR STICK

The Winnebago notched sticks as a way to record time and important events such as a meteor shower or the birth of a new family member. Notches on the front of the stick recorded the moons, or months. Notches on the side of the stick represented the winters, or years. Calendar sticks were handed down to family members through each generation.

Groups in the plains recorded time and events by painting symbolic figures, or pictographs, on large animal skins. This kind of calendar was called a "winter count" (the new year began in winter) and might cover many years.

Different Native American groups began the year's count with different months, and divided the seasons at different times. Most measured days as suns, and nights as sleeps. The Zuni divided the year in half, leaving half the moons "named," and the other half "unnamed." The unnamed moons were known by symbolic colors. The year was called "the passage of time," the seasons the "steps," and months the "crescents." Most Native Americans named their months or moons after some activity that took place during that time of the year. Others named them after animals or stars that appeared during the month.

Materials:

Long flat stick (like a paint stirrer or small garden stake)
Hammer and nail, or drill with 1/8 inch bit
Thong or cord, about 6 inches long
Poster paints and brushes

Directions:

1. Hammer a nail or drill a hole in the center at the top end of the stick. Slip the thong or cord through the hole and tie the ends.

2. Begin the calendar on the first of the year or on the day of an important event, such as the arrival of a new baby or your birthday. The Winnebago made their first notch at the sound of the first thunder in the autumn. Record the time or occasion with marks and picture symbols.

3. Hang the calendar stick on a hook or a nail in a place where you can get at it easily. Continue to record moons from month to month, and make a special symbol for every special occasion during the count. Include family events so that many winters from now, when you bring out the calendar stick, the picture record will be a "scrapbook" of events.

GHOST SHIRT

A young Sioux named Black Elk had a vision in which the Great Spirit gave him a shirt that had magic powers to protect him from the white men's bullets. The shirt became the symbolic costume worn by men and women in a ritual called the Ghost Dance.

The Ghost Dance was part of the celebration of a new religion in the Plains region during the late 1800s. The people believed that the ghosts of their ancestors would return and reteach them their ancient ways. They believed that the white man would leave the land and that large herds of buffalo would once again roam the Great Plains.

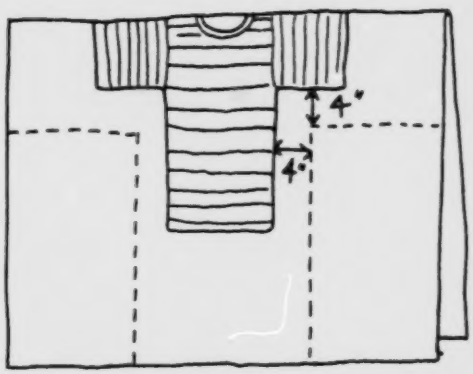
Because buffalo and other animal skins were scarce, many Ghost Shirts were made out of unbleached muslin cloth rather than buckskin or hides. The shirts were all cut in the same pattern and sewn with the sinew of buffalo. Each individual painted different designs on his or her Ghost Shirt. The painted figures and symbols represented visions of how the world would change back to the way it had been before the white man came.

Materials:
Pencil
Unbleached muslin, about 1 1/2 yards
Scissors
Needle with large eye
Waxed string, button twist thread, or yarn
Acrylic paints and brushes
Feathers (optional)
Beads (optional)

Directions:

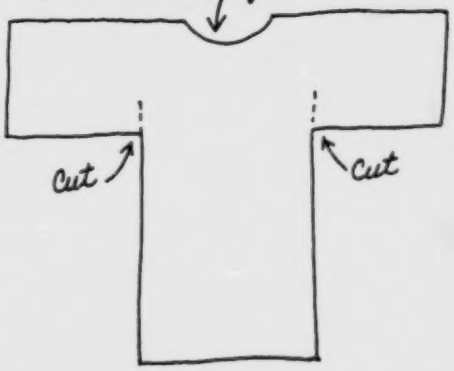
1. Fold the piece of muslin in half. In light pencil, sketch the pattern shown onto the muslin, adjusting the measurements for fit. A good way to do this is to trace your own T-shirt and then add 4 inches all around. Add extra length in the torso and the sleeves if there's enough cloth. The shirt should fit loosely when it's finished, hanging some where between the hips and knees.

2. Cut out the shirt. Next, cut the neck opening along the fold, as shown. Then cut about 3 inches beyond the sides of the shirt into the sleeves to where the fringe will begin, but don't cut into the fringe yet -- wait until the shirt has been sewn.



① Fold material in half. Trace your T-shirt. Add 4 inches around T-shirt. Make sleeves and torso longer by going all the way to the edges of the cloth.

② Cut neck opening at least 8" wide.



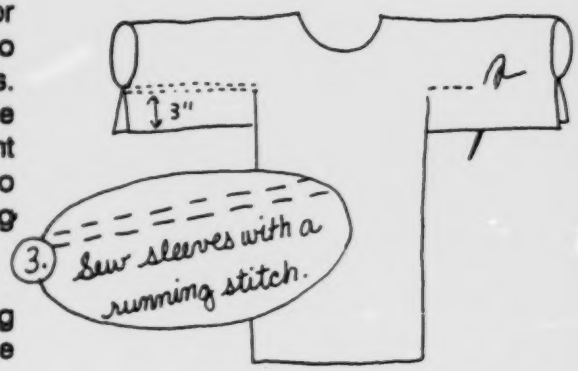
3. Thread the needle with waxed string, yarn, or thread and knot the end. Using a running stitch to sew a seam along the lengths of both sleeves. The seam should be sewn 3 or 4 inches above the bottom edge of the sleeve, starting at the point where you cut into the sleeve (step 2). Use two rows of running stitches to make an extra-strong seam.

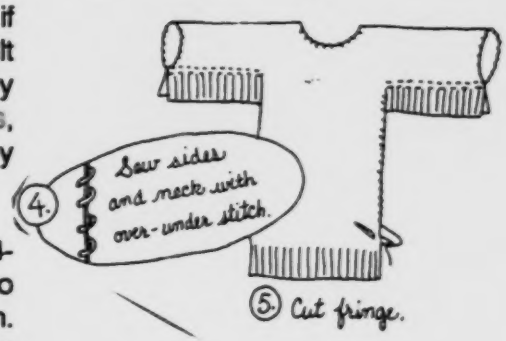
4. Now use an over-under stitch to sew a seam along the sides of the shirt. The closer and smaller the stitches, the stronger the seams will be.

5. Now is a good time to paint the shirt, especially if you are thinking of painting the fringe. (It is difficult to paint the individual strands of fringe once they have been cut.) Use personal symbols, designs, and colors, or paint those traditionally used by Native Americans.

6. Allow the shirt to dry. Then cut the fringe in 1/4-inch strips up to the seams on the sleeves. Also cut fringes along the bottom of the shirt as shown. These can be longer. Be careful not to cut into the thread that binds the shirt sleeves or the sides of the shirt.

7. Feathers and beads can be stitched in to further decorate the Ghost Shirt.



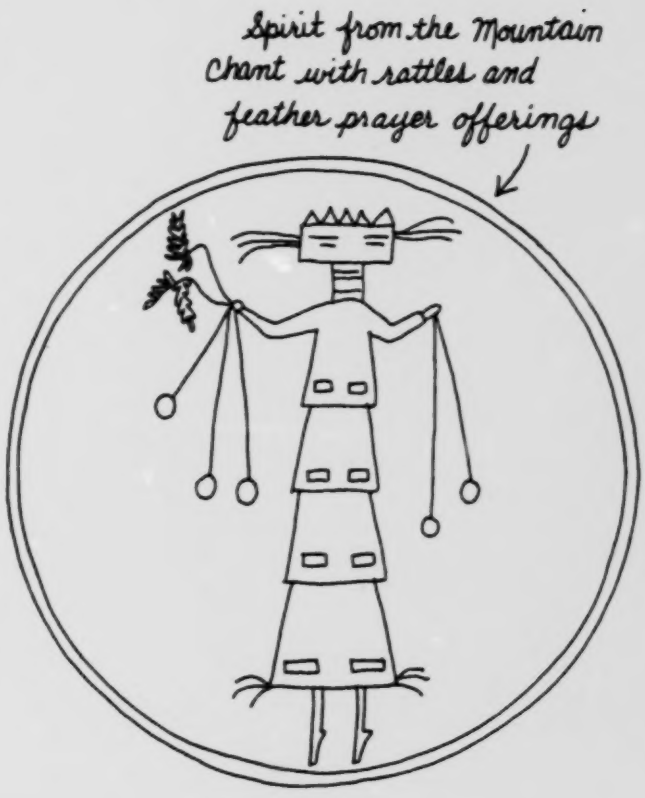


SAND PAINTING

When a Navaho medicine singer made a "house call," he created a painting using colored soils, crushed rocks, and pollens. He painted on the bare sand floor of the sick person's house.

The singer chose a design according to whatever evil he believed was causing the sickness. First the singer and the artists and paint grinders he brought to help smoothed an area of sand. Then they took a bit of material from small pouches of yellow, white, black, red, and blue dry colors made from ground-up minerals and plants. They carefully let a trickle of color flow through their fingers onto the floor, forming a line drawing of the Holy People.

The Holy People were the gods and goddesses who lived in the sky and traveled around on rainbows, clouds, lightning bolts, and rays of sunshine. When the Holy People saw their likenesses in the sand, they drew near--near enough so that their healing powers entered the painting and absorbed the evil and illness. The sick person sat in the center of the painting while the singer chanted a healing song. Afterward, neighbors took pinches of the painting to rub on their own aches and pains. Then, for the cure to work, the sands had to be scattered before sunset. Otherwise, the evil or illness would linger in the house.



Materials:

Newspaper
Piece of plywood, masonite, or particle board
3 paintbrushes, one with fine bristles
White glue
Clean sand (Use washed beach sand or buy some sand from a building supply company.)
Sheet of paper the size of the plywood
Pencil
Large nail
Charcoal stick or chalk
"Dry paints," such as colorful soils and sands; small seeds; pollens; cornmeal; spices such as cinnamon, tumeric, pepper, cayenne, allspice, nutmeg, and dry mustard; crushed herbs; ground coffee; colored gelatin powder; sawdust
Acrylic sealer spray

Directions:

1. Cover a large work surface with newspaper. Coat one side of the piece of wood with white glue. Use a paintbrush to spread it evenly.

2. While the glue is still tacky, take a handful of clean sand and shake it over the board. Use a strainer if the sand is lumpy. Continue until there is a heavy, even layer of sand covering the board. Pat it gently and let it dry overnight.

3. Lift the board and shake off the excess sand. This is the background for the sand painting.

4. Sketch a design on the sheet of paper. A simple design will show up better than one with many details.

5. Use a large nail to poke holes through the paper along the lines of the design. The holes should be very close together. Then hold the paper firmly on the sandcovered board and rub over the holes with a stick of charcoal or chalk. Lift the paper.

6. Using the charcoal or chalk marks as guidelines, drizzle glue over an area that will be one color and spread it with the fine-tipped paintbrush.

7. Sprinkle the dry paint over the glued area. Pat the area gently and let it dry.

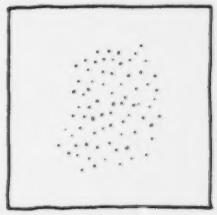
8. Lift the board and shake off any loose material. Then use a dry, clean paintbrush to whisk off any more loose particles. Be careful not to brush away the guidelines of the design.

9. Paint all areas of the design by following steps 6 through 8 and using one color at a time. To "erase" a mistake, put more glue on the area and sprinkle on plain sand.

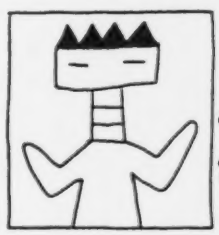
10. To add details, paint them in glue on top of one color using the fine-tipped paintbrush then add a different color. Pat the area and let it dry. Then brush away any loose particles.

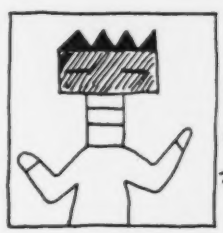
11. When the design is complete, spray it with acrylic sealer.

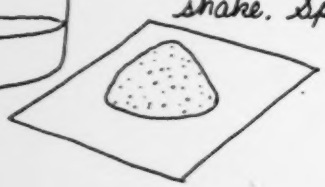
Coat surface with glue.


Shake sand on tacky glue surface.

Punch holes in design. Rub charcoal through holes onto board.


Sprinkle dry paint over glued area.


Add details over the main color.


To color sand, put some poster paint in a jar with a little water. Add a handful of sand, screw the lid on, and shake. Spread sand on newspaper to dry overnight.

GOD'S EYE

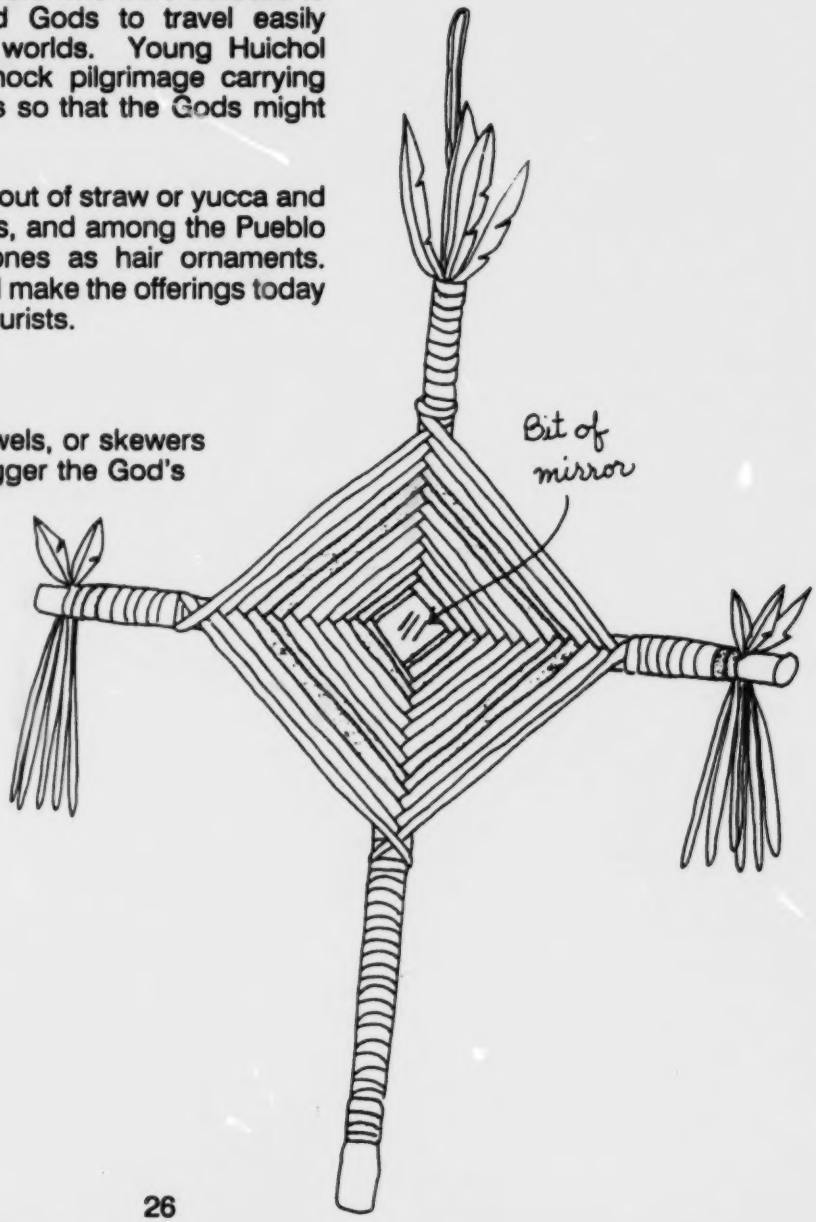
The Huichol believed that crafting an object was a way to get in touch with the spiritual world. For protection from the uncertainties of the future, the Huichol sometimes made decorative, ceremonial shields with colored yarn and sticks. These shields were called God's eyes because through them a God might keep a watchful eye over the people who make them.

To help the God see better, Huichol people wove a pupil of black yarn or a mirrored disk into the God's eye. Where the sticks crossed, they left an opening that allowed shamans (religious leaders who were believed to have powers of healing) and Gods to travel easily between the spirit and earth worlds. Young Huichol children were guided on a mock pilgrimage carrying God's eyes and other offerings so that the Gods might learn to recognize their faces.

The Hupa wove similar charms out of straw or yucca and hung them over babies' cradles, and among the Pueblo groups, women wore small ones as hair ornaments. Some Southwestern groups still make the offerings today and sell small God's eyes to tourists.

Materials:

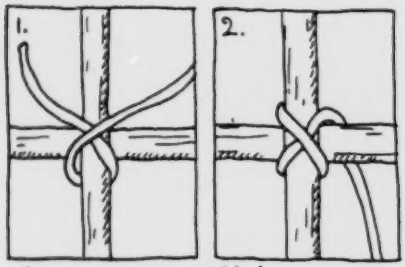
2 straight branches, sticks, dowels, or skewers
(The longer the sticks, the bigger the God's eye will be.)
Sandpaper
Balls of different colored yarn
Scissors
Small mirror or foil disk
White glue
Small feathers (optional)



Directions:

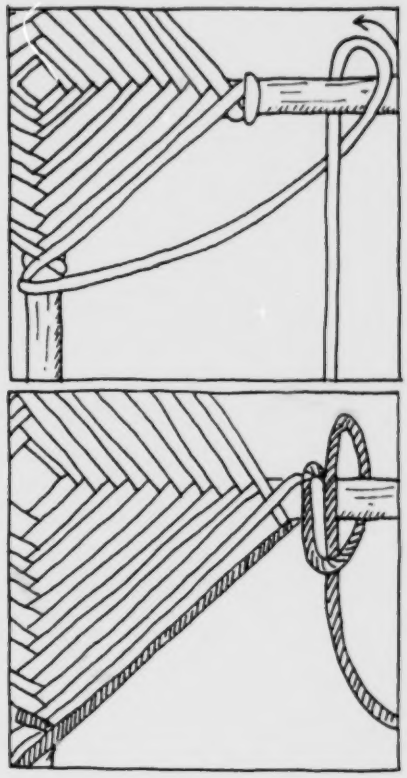
1. Remove any twigs from the sticks. Use sandpaper to smooth any rough spots. For a diamond God's eye, use sticks of unequal length; for a square one, use sticks of equal length.

2. Cut off a piece of yarn about the length of one of the sticks. Cross the sticks and bind them together tightly with the yarn. Crisscross the yarn over the sticks several times (as shown). Tie a knot to hold them firmly in place. Snip off the loose yarn.



Criss-cross sticks with yarn to bind them.

3. Take the ball of yarn and knot the loose end onto one of the crossbars close to the center of sticks. Now pull the strand of yarn over the next crossbar. Circle back underneath and then over the top again. Pull the strand over the third crossbar and do the same. Continue wrapping each crossbar and moving on to the next, always working in the same direction. The yarn will stretch between the crossbars and create the design.



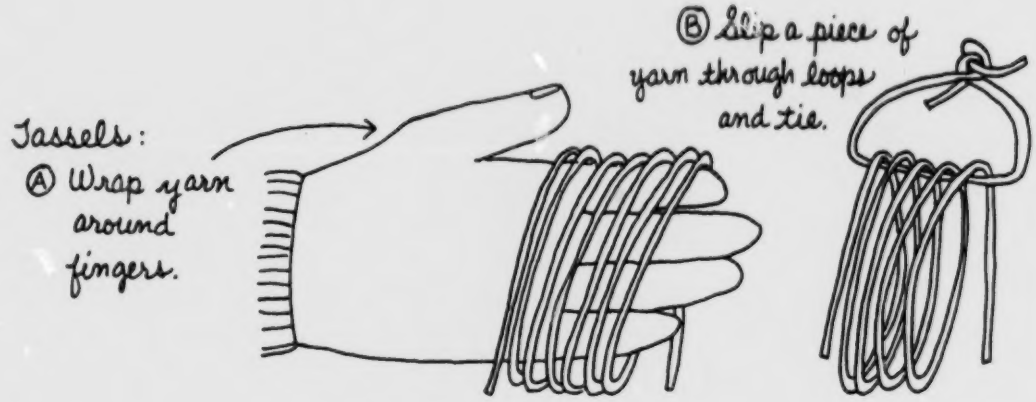
4. To change to another color, snip the strand, leaving a 1-inch end piece. Tuck the small piece through the last wrap on the crossbar and pull tightly. Snip off the loose end. Tie on a new color and begin wrapping.

5. Continue wrapping and changing colors until the crossbars are completely covered. Or, leave the ends of the crossbars bare, tie a piece of yarn onto each and cover each one separately with wrapped yarn. When each is wrapped, snip off the strand, tuck the end piece into the last wrap, pull tightly, and snip again.

6. Glue a small mirror or foil disk over the center of the cross.

7. Make tassels for ends of the horizontal crossbars by wrapping yarn loosely around your fingers 5 or 6 times. Slip a small piece of yarn through the top of the loops and tie it tightly. Snip the bottom of the loops. Then tie the tassels onto the crossbars. Small feathers can be tied to the tassels with yarn, or fluffy feathers can be glued to the ends of the crossbars.

8. Tie a small yarn loop to the top of the God's eye to hang it.



CONTRIBUTIONS OF THE AMERICAN INDIAN

Many students, as well as adults, do not know of the many contributions made by the Indians of the Americas to the American way of life. The contributions cover a wide spectrum of American culture. It is most important that children be made aware of such information not only to erase generalizations and stereotypes, but also to make them more aware of the importance of the American Indian in the historical and contemporary America.

FOODS

Corn
Hominy
Corn Starch
White & Yellow cornmeal
Acorn flour
Cattail root flour
Popcorn
Wild rice
Bean (14 varieties)
Squash
Pumpkins
Cranberries
Maple Sugar and Syrup
Potatoes (white and sweet)
Turkeys
Clam bakes
Pemmican
Jerky
Venison
Squab
Porcupine
Rabbit
Chocolate (Cacao)
Chewing gum (Chicle)
Wild grapes
Asparagus
Chicory
Dandelion greens
Green beans
Green peas
Lambs quarters
Milkweed greens
Mustard greens
Green peppers
Red peppers
Water Cress
Serviceberries
Wild apricots
Watermelon
Cantaloupe
Cucumbers
Cassava (tapioca)
Sassafras tea
Mint flavorings
Blueberries
Wild blackberries
Currants
Dewberries
Gooseberries
Huckleberries
Wild raspberries
Leeks
Yams
Nuts (several varieties)
Boston baked beans
Vanilla
Pecans
Sunflower seeds
Wild strawberries
Puffballs
Nut oils
Sea food (several kinds)
Mincemeat
Root beer
Avocados
Succotash

PRODUCTS

Canoe
Toboggan
Moccasins
Tipi
Kayak
Fringed Buckskin Jacket
Coonskin Cap
Snowshoes
Mukluks
Lacrosse
Cradle Boards (baby carriers)
Tomahawk
Tobacco
Cigars
Pipe smoking
Cotton - long strand
Rubber
Quinine
Cocaine (medicinal purposes)
Hammock
Travios

A THANKSGIVING PRAYER FROM THE IROQUOIS (SENECA) PEOPLE

(This prayer could be done in Indian sign language.)

Gwa! Gwa! Gwa!
Now the time has come!
Hear us, Lord of the Sky!
We are here to speak the truth,
for you do not hear lies,
We are your children, Lord of the Sky.

Now begins the Gayant' gogwus
This sacred fire and sacred tobacco
And through this smoke
We offer our prayers
We are your children, Lord of the Sky.

Now in the beginning of all things
You provided that we inherit your creation
You said: I shall make the earth
on which people shall live
And they shall look to the earth as their mother
And they shall say, "It is she who supports us."
You said that we should always be thankful
For our earth and for each other
So it is that we are gathered here
We are your children, Lord of the Sky.

Now again the smoke rises
And again we offer prayers
You said that food should be placed beside us
And it should be ours in exchange for our labor.
You thought that ours should be a world
where green grass of many kinds should grow
You said that some should be medicines
And that one should be Ona'o
the sacred food, our sister corn
You gave to her two clinging sisters
beautiful Oa'geta, our sister beans
and bountiful Nyo' sowane, our sister squash
The three sacred sisters, they who sustain us.

This is what you thought, Lord of the Sky.
Thus did you think to provide for us
And you ordered that when the warm season comes,
That we should see the return of life
And remember you, and be thankful,
and gather here by the sacred fire.
So now again the smoke arises
We the people offer our prayers
We speak to you through the rising smoke
We are thankful, Lord of the Sky.

(Liberally translated)
Chuck Larsen, Seneca

THE WAHKPA CHU'GN ARCHAEOLOGICAL SITE

By

Callie H. Langohr

Introduction:

When Europeans first entered the area of the plains they encountered many different Indian groups. Even though these groups differed in many ways, they all depended on bison for their subsistence. Archaeological research indicates that bison kills, the same or similar in design, were utilized on the plains of North America for about the last 10,000 years. Wahkpa Chu'gn is one of the largest bison kill sites known in northern Montana and one which has fortunately been well preserved. The majority of known buffalo kill sites have been completely or partially destroyed as a result of natural erosion, commercial bone mining, or vandalism by artifact collectors. This prehistoric Indian bison kill and campsite used on a number of occasions over the last 2,000 years is located west of downtown Havre, Montana. The name "Wahkpa Chu'gn" is the Assiniboine Indian name for the Milk River and literally translated, means little or small river. The prehistoric people who used the site belonged to three archaeological phases. The Besant phase occupation began about 2,000 years ago and lasted until about 1,200 years ago (O A.D. to 750 A.D.). Early Avonlea phase sites date from 400 to 500 years A.D. Old Women's phase people used all areas of the site extensively from about 800 A.D. until 1500 to 1600 A.D. The Old Women's phase people are apparently the ancestors of various historic groups in the area.

Philosophical Statement: The real value of history is that it helps us understand the present through an examination of the past. History gives us insights into the origins and development of present human organizations and values. For most of the history of human beings, artifacts are the only evidence available for the study of the way of life of early peoples.

Unit Goal: The student will better understand present American Indian culture through investigation of a prehistoric Indian bison kill and campsite.

Unit Grade Level: Middle School

Unit Time Frame: 14 hours

GENERAL INSTRUCTIONAL OBJECTIVES & SPECIFIC LEARNING OUTCOMES

The following section provides the general instructional objectives for the Wahkpa Chu'gn unit. Subtended under each general objective are the specific learning outcomes for that objective.

1. The student shall comprehend the concept of "prehistoric."
   1.1 Defines the concept in his or her own words.
   1.2 States examples of prehistoric events.
   1.3 Distinguishes between prehistoric and today by using a timeline.

2. The student shall appreciate the significance of the Wahkpa Chu'gn archaeology site.
   2.1 Judges the importance of the archaeology site.

2.2 Illustrates the impact of erosion and vandalism on the site.
2.3 Predicts future potential for the site.
2.4 Describes the three phase occupations.

3. The student shall understand the three common types of communal bison kills.
   3.1 Identifies the three basic kinds of communal kills.
   3.2 Summarizes characteristics of each type of kill.
   3.3 Explains the necessity for expertise and technical sophistication on the part of Indian hunters.

4. The student shall demonstrate knowledge of buffalo.
   4.1 Describes the appearance of a buffalo.
   4.2 States examples of how parts of buffalo were used.

Materials Needed:

buffalo bones
cooked buffalo meat
construction paper, masking tape, markers and colored pencils
copies of Activity Sheet #1
copies of Time-Line #2
copies of Activity Sheet #3
copies of Map of Wahkpa Chu'gn Site #4
copies of Diagram of a Buffalo #5
copies of Chart of Occupation #6
copies of Evaluation Sheet #7
copies of Certificate of Completion #8

Vocabulary:

Mastery of the following list of vocabulary words will help the student comprehend the Wahkpa Chu'gn unit.

archaeological	excavation	communal
prehistoric	coulee	projectile
pemmican	pishkun	

Effective Classroom Management Practices:

The following list provides strategies for managing the unit effectively.

- create opportunities for structured sharing
- create opportunities for cooperative learning groups
- create opportunities for group discussions and projects
- create opportunities for discovery learning
- create opportunities for using higher level cognitive skills

Evaluation Process: For the Wahkpa Chu'gn unit, a sample instructor observation list corresponding to the instructional objectives is provided. Because the instructional objectives are written in terms of student performance, the observation list is designed to measure this performance. (sample provided on pages 42-43)

After successful completion of the unit by the student, the instructor will distribute certificates of completion. (sample provided on page 44)

Lesson Plans

Preactivity to Stimulate Interest

Time Frame: 2 hours

The following list of ideas is designed to create interest in studying the unit on Wahkpa Chu'gn.

- Have a sample of buffalo bones brought to class.
- Show a film on bison.
- Have the students sample buffalo meat.
- Have students make a list of questions they have about the site.

Lesson Plan #1

Time Frame: 1 hour

The instructor shall have the students do Activity Sheet #1. (sample provided on page 36)

Lesson Plan #2

Time Frame: 1 hour

The instructor shall have the students construct a time-line on the wall of the classroom. The three occupational phases of the site will be noted. (sample provided on page 37)

Lesson Plan #3

Time Frame: 1 hour

The instructor shall have the students do Activity Sheet #3. (sample provided on page 38)

Lesson Plan #4

Time Frame: 2 hours

The instructor shall have the students sketch a map of the Wahkpa Chu'gn site. The four major areas of archaeological activity will be noted. (sample provided on page 39)

Lesson Plan #5

Time Frame: 2 hours

The instructor shall have the students study the buffalo. How the buffalo parts were used will be noted. (sample provided on page 40)

Lesson Plan #6

Time Frame: 3 hours

The instructor shall have the students visit the Wahkpa Chu'gn archaeological site.

Culminating Activity:

Time Frame: 2 hours

The instructor shall have the students chart the three phase occupations from the site. (sample provided on page 41)

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Anson, Edward M., A Civilization Primer, Harcourt Brace Jovanovich, 1985.

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Brumley, John H., The Wahkpa Chu'gn Archaeological Site, H. Earl Clack Memorial Museum, 1976.

Brumley, John H., Preliminary Report on Area A, Wahkpa Chu'gn Site: Results of the 1970 Field Season, Archaeology in Montana, Vol. 12 No. 1, Pp 11-40.

Davis, Leslie B., The Wahkpa Chu'gn Site: Late Hunters in the Milk River Valley, Montana, Archaeology in Montana Memoir No. 3.

Pepper, Floy C., Effective Practices in Indian Education, Northwest Regional Educational Laboratory, Nov. 1985.

SAMPLE MATERIALS

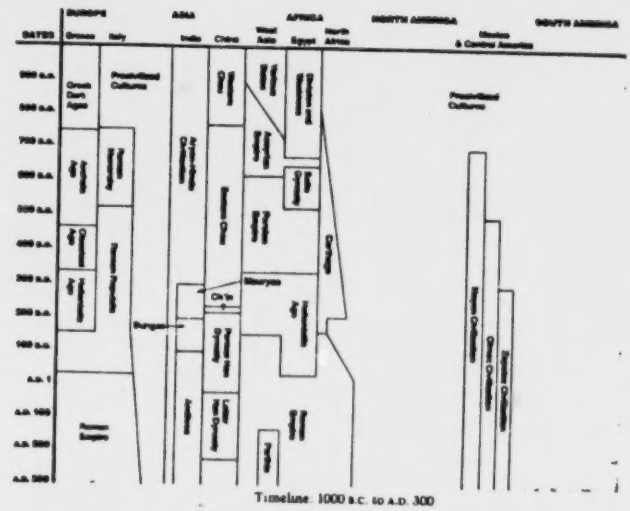
Activity Sheet #1
Wahkpa Chu'gn Unit

DIRECTIONS: Please fill in the blanks with the most appropriate answer. Each word is used only once. This is an excerpt from an article about bison hunting.

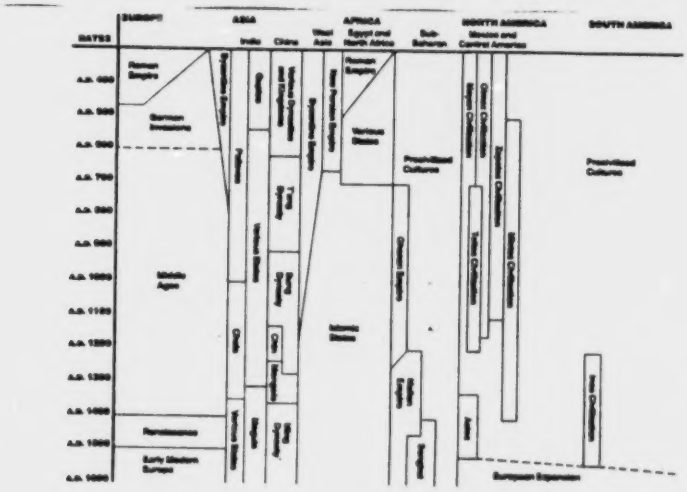
jump bison horse arrow techniques
thousands communal hunting research

Prehistoric and historic Indian groups hunted bison in a variety of ways. These Indian hunters were highly knowledgeable in the characteristics and behavior of _____ and used this knowledge to insure success in _____. Accounts of early traders and explorers record a variety of techniques used by Indian groups in hunting bison. Archaeological_____ indicates many of these hunting methods were employed for ___ of years. One of the simplest techniques consisted of stalking the animals from downwind until close enough to shoot the animal with a bow and _____. Several methods of hunting bison involved a coordinated, cooperative effort usually by all members of an Indian band. These are referred to as communal hunting _____ and often resulted in the killing of several hundred animals at one time. A buffalo jump is a type of _____ hunting technique which involved driving buffalo over a cliff in order to kill or cripple the animals. Although simple in principal, the successful use of a buffalo ___ required considerable effort, expertise and technical sophistication on the part of Indian hunters. With the acquisition of the _____ in the late 18th and early 19th century, Indian groups adopted the technique of chasing bison on horse back and the use of bison jumps declined and finally was completely discontinued around 1870.

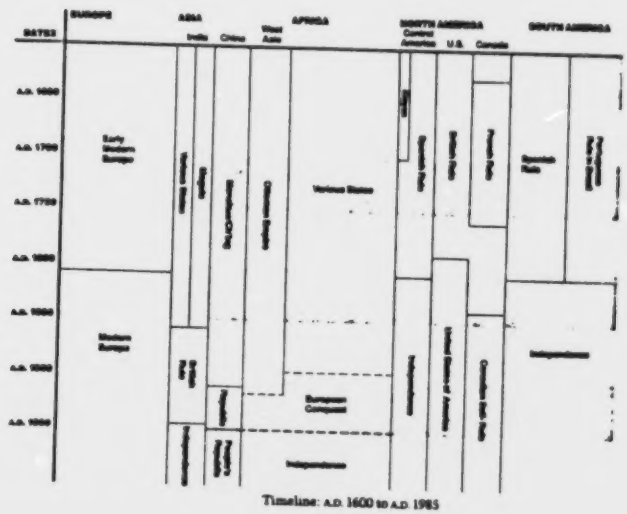
SAMPLE MATERIALS



Timeline: 1000 B.C. to A.D. 300



Timeline: A.D. 300 to A.D. 1600



Timeline: A.D. 1600 to A.D. 1985

SAMPLE MATERIALS

Activity Sheet #3
Wahkpa Chu'gn Unit

DIRECTIONS: A sentence containing unfamiliar vocabulary has been provided. Please guess the meaning of the unfamiliar term. Verify your answer with a dictionary. The unfamiliar term is underlined in each sentence.

1. No archaeological site contains all the evidence an archaeologist would like.

   Your Guess:_____
   Dictionary Definition:_____
   _____

2. By careful excavation at a number of sites, archaeologists hope to obtain a general picture of the way of life of prehistoric peoples who inhabited an area.

   Your Guess:_____
   Dictionary Definition:_____
   _____

3. Historically, considerable ceremonialism was involved in the execution of communal kills. Possibly the large boulder at the Wahkpa Chu'gn site had the buffalo hoofprint carved into its surface during a ceremony intended to insure success in the hunt.

   Your Guess:_____
   Dictionary Definition:_____
   _____

4. By 2,000 years ago, prehistoric Indian hunters on the northern plains had fully developed group organization and knowledge necessary to conduct communal bison kills.

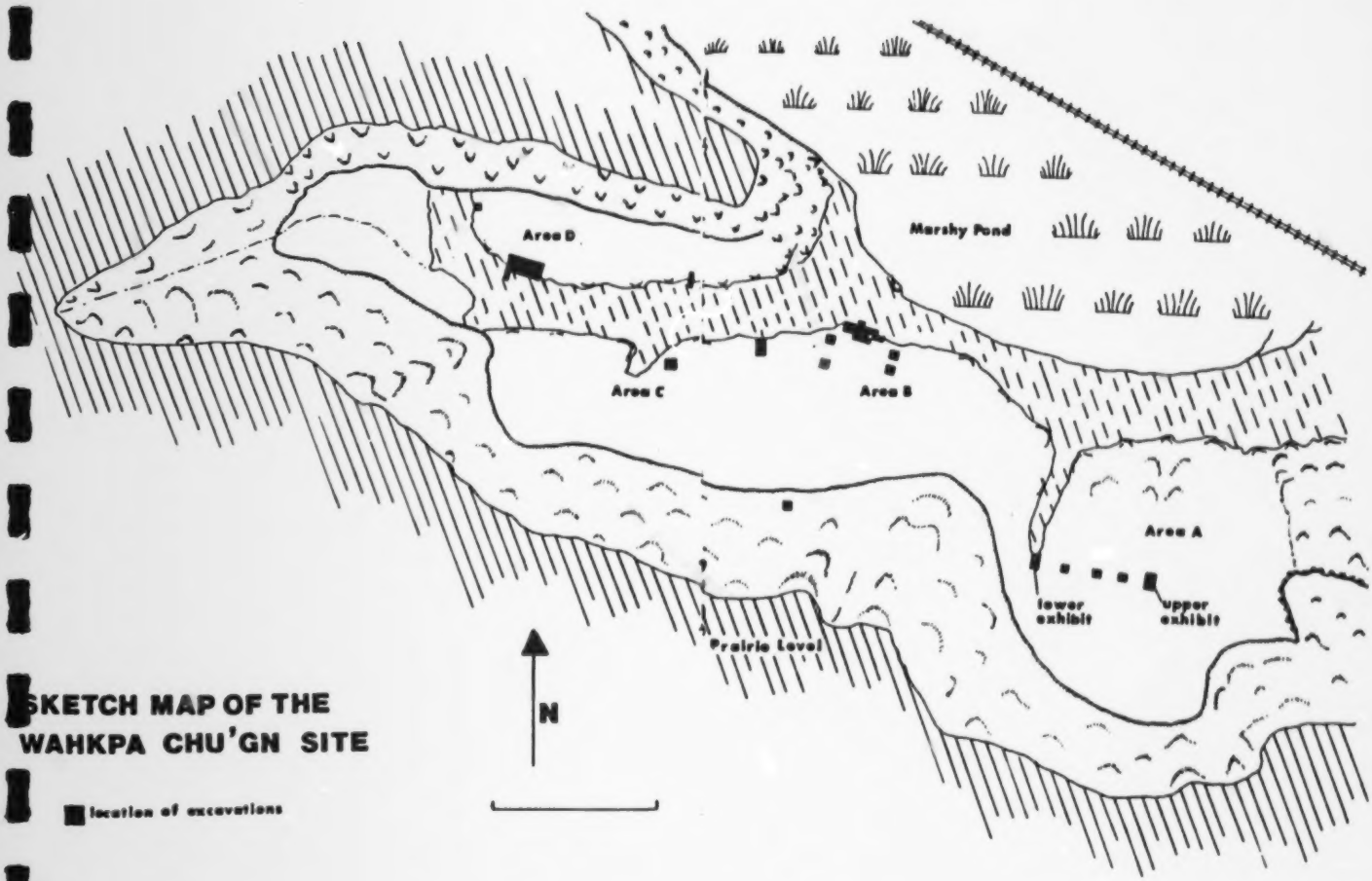
   Your Guess:_____
   Dictionary Definition:_____
   _____

5. When prehistoric man first used the site area it probably looked much as it does today. The sides of the coulee may have been somewhat steeper and its floor from 1 to 20 feet lower than at present.

   Your Guess:_____
   Dictionary Definition:_____
   _____

6. Studies indicate that many types of projectile points are found only in certain areas and were made during a particular period of time.

   Your Guess:_____
   Dictionary Definition:_____
   _____



SKETCH MAP OF THE WAHKPA CHU'GN SITE

location of excavations

BUFFALO

HIDE

Buckskin:
moccasin tops, cradles, winter robes, bedding, breechclouts, shirts leggings, belts, dresses, bags, pouches, quivers, tipi covers, gun cases, coup flag covers, dolls

Rawhide:
containers, shields, buckets, moccasin soles, rattles, drums, drumsticks, splints, cinches, ropes, thongs, saddles, stirrups, knife cases, bull boats, quirts, armbands, lance cases, horse masks, belts, bullet pouches, horse forehead ornaments

MUSCLES
sinew, bows, thread, arrows, cinches, glue

SKULL
Ceremonies
sun dance
prayer

BRAINS
HIDE PREPARATION

FOUR CHAMBERED STOMACH
first stomach contents: frostbite, skin diseases
liner: container for carrying & storing water
cooking vessel

BONES
knives, arrowheads (ribs), shovels, splints, winter sleds, saddle trees, war clubs, scrapers, quirts, awls, paint brushes (hip bones), game dice

HORNS
cups, fire carrier, pemmican, spoons ladles, signals, toys, headdresses

MEAT
(every part eaten)
pemmican (converted)
hump ribs
jerky (converted)
inner parts eaten on the spot

TAIL
medicine switch
fly brush
whips

BUFFALO CHIPS
fuel
signals
ceremonial smoking

TONGUE
best meat

BEARD
ornamentation of clothes & weapons

HOOFS & FEET
glue, rattles

SKIN OF HIND LEG
Moccasins or boots (pre-shaped)

HAIR
headdresses, pillows, ropes, ornaments, halters, medicine balls, filler

PAUNCH
lining for buckets, cups, basins, dishes

HOW THE BUFFALO WAS USED

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	BESANT	AVONLEA	OLD WOMEN'S
date of occupation			
primary weapon			
projectile style			
pottery form			
burial type			
fire hearth evidence			

SAMPLE MATERIALS

Evaluation Sheet #7
Wahkpa Chu'gn Unit

INSTRUCTOR DIRECTIONS: Please circle the number on the rating scale which corresponds to the students' performance in each category.

1.1 Defines the concept of "Prehistoric."

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

1.2 States examples of prehistoric events.

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

1.3 Distinguishes between prehistoric and today by using a time line.

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

2.1 Judges the importance of the Wahkpa Chu'gn Site.

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

2.2 Illustrates the impact of erosion and vandalism on the site.

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

2.3 Predicts future potential for the site.

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

2.4 Describes the three phase occupations.

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

3.1 Identifies the three basic kinds of communal kills.

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

3.2 Summarizes characteristics of each type of kill.

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

3.3 Explains the necessity for expertise and technical sophistication on the part of Indian hunters.

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

4.1 Describes the appearance of a buffalo.

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

4.2 States examples of how parts of buffalo were used.

1	2	3	4	5
Doesn't understand		Needs some help		Mastered the subject

STUDENT EVALUATION SUMMARY: Please check the appropriate sentence.

_____ Student doesn't understand the unit material.

_____ Student needs some help with the unit material.

_____ Student has mastered the subject material.

JOB WELL DONE

Honorary Tour Guide
Wahkpa Chu'gn

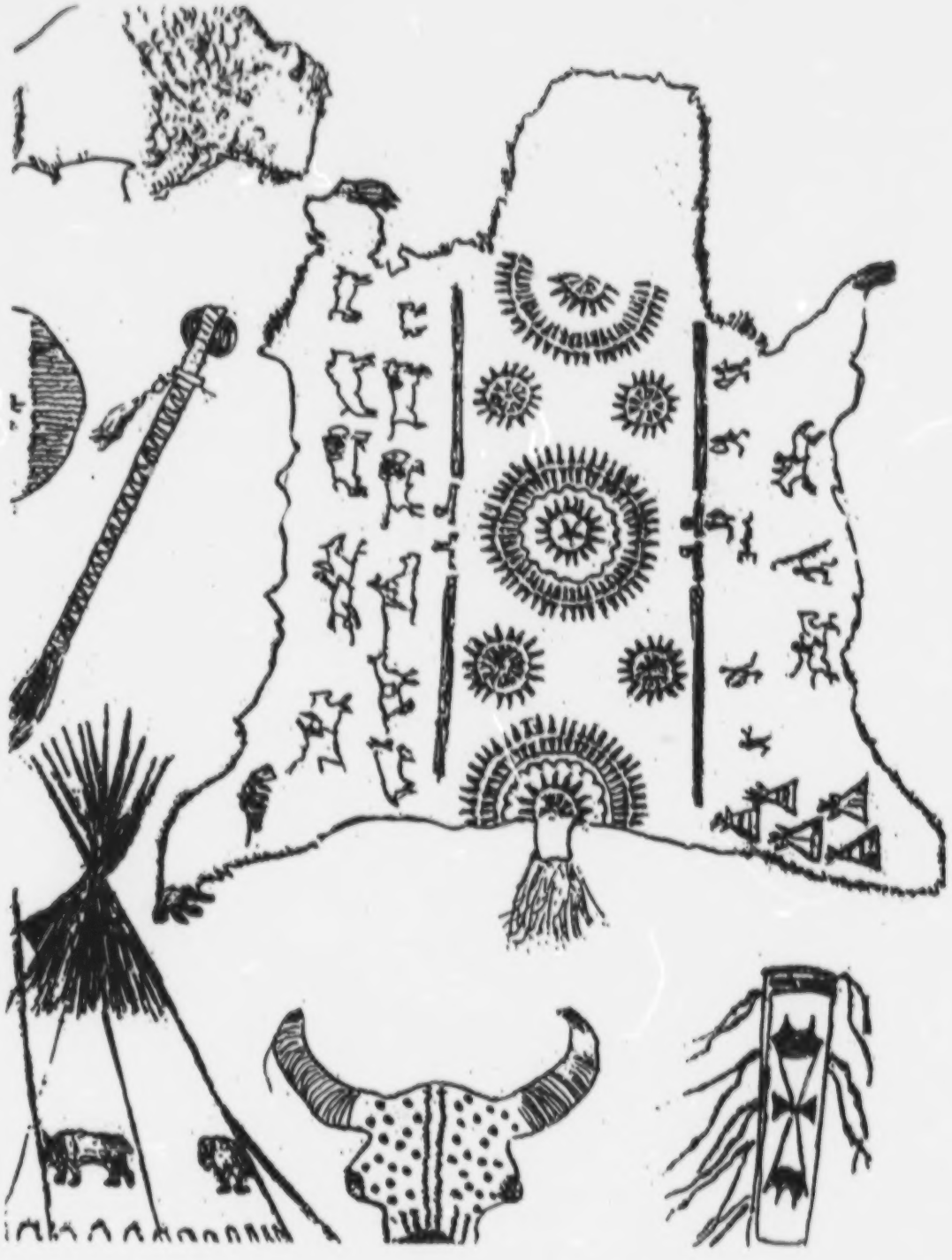
Mrs. Langohr

July 11, 1992

LEARNING TRADITIONS OF THE ASSINIBOINE AND GROS VENTRE TRIBES THROUGH CALENDAR ACTIVITIES

By

Philomayne Tucker



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TRADITIONS OF THE ASSINIBOINE AND GROS VENTRE TRIBES THROUGH CALENDAR ACTIVITIES

Introduction:

This unit will be an adaptation of Robin Richter's presentation from the institute. The purpose of my unit is to encourage self esteem throughout the school year using the Assiniboine and Gros Ventre culture and traditions in monthly activities. Many studies indicate that when a student is proud of himself, it will also reflect in his academic achievements!

Objectives:

Students will learn Native American traditions, Assiniboine and Gros Ventre when possible, as they relate to the calendar.

Materials:

1 Teacher-made Moon Charts with the Assiniboine and Gros Ventre names for each month and symbol.

2. Blank calendar pages for each student with area for illustrations.

3. Special materials listed by individual months.

Procedures:

On the first day of each month or Moon*, as they will be taught, the calendar will be introduced with Anglo Saxon title, Assiniboine and Gros Ventre meaning. Special activities and lessons will be taught. Each student will participate in activities and keep their own individual calendars.

* The months or moons will be taught in order by the school year.

▲▲▲

Materials:

Calendars
Juneberries
shortening
food grinder
dry meat
"Iktomi and the Berries: A Plains Indian Story" by Paul Goble.

The teacher will introduce the tribal names for the month and read "Iktomi and the Berries: A Plains Indian Story" to the class. Discuss the "moral" of the story. Demonstrate making pemmican and give samples to the students. Students will design a picture for the month using ideas from the story and the demonstration.

Evaluation Process: Students use of concepts from story and demonstration in their calendar illustration.

▲▲▲

Time: 45 minutes

Materials: Chocolate, beans, avocados, potatoes, vanilla, sunflower, squash, rubber and calendar.

The teacher will discuss the "harvest" of produce by the farmers and then the contributions of the Indians of the Americas, (pp. 2, 4, 5 "A Curriculum Guide to Learning About American Indians.") Display items and have the students make a bulletin board titled "Contributions of the Indians of the Americas" using illustrations and statements of these contributions.

Evaluation Process: Completed bulletin board with items from each student.

▲▲▲

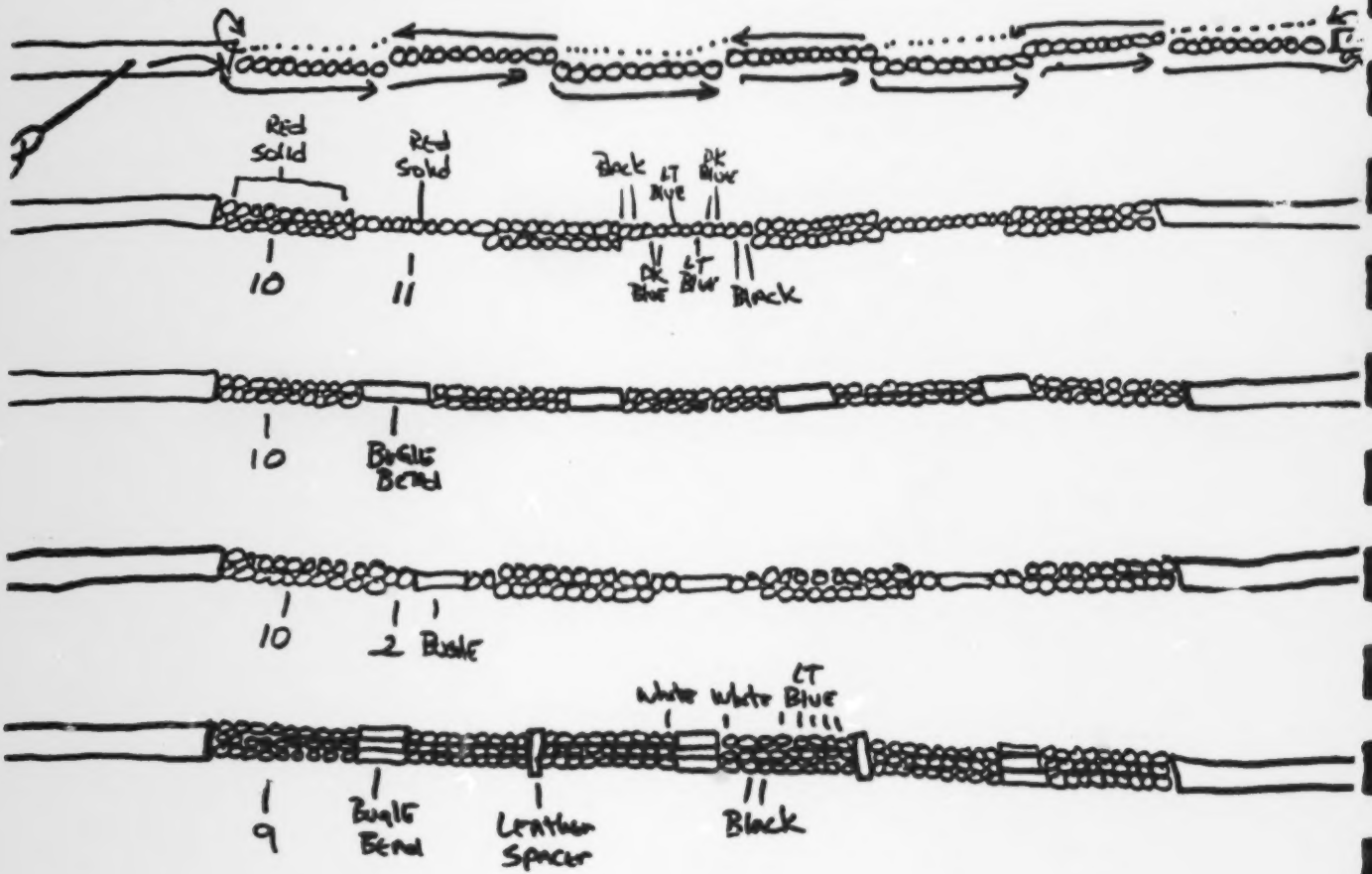
FRIENDSHIP BRACELET

grades 9-12

T. MARINKOVICH
BOX ELDER SCHOOL
BOX ELDER, MT.

MATERIALS: 12/0 beads, bugle beads (4-6mm), disc-shaped beads, beading thread, leather, cloth

*Thread is always doubled...



There are so many variations, and color combinations experiment, remember keep it simple!!

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Steps:

1. Cut a long strip from a brown grocery bag. The strip should be about six to eight inches wide and about a yard long.

2. Crumple the strip into a ball; then dip it into a pan of water until it is thoroughly soaked.

3. Press out the strip on newspaper and let it dry completely.

4. Starting at the tip of the strip, use crayons to draw a picture that depicts an important event that happened when you were five years old. (Bear down hard as you color.) Remember not to use any words or numbers in your picture.

5. Below the first picture, draw a picture that depicts an important event that happened when you were six years old. Continue drawing pictures until you have drawn a picture for every year up to your last birthday.

7. Place the strip between two pieces of newsprint and press with a warm iron. The colors will darken, giving the strip a weathered appearance.

8. Evaluation Process: The student's winter count. Portions of these can also be used on their calendars.

▲▲▲

blankets, shawls, and numerous other items, including money, are publicly given away to honor others is still a common occurrence, even in urban areas. Because of this traditional outlook Indians tend not to be status conscious in terms of material goods. Upward social mobility with the dominant non-Indian society is not actively sought.

Indifference to Saving Traditionally, Indians have not sought to acquire savings accounts, life insurance policies, and the like. This attitude results from the past, when nature's bounty provided one's needs. Not all food could be saved, although what meat, fruit, or fish that could be preserved by salt curing or drying was saved. Most other needs (e.g., food, clothing, shelter, and land) were provide by nature in abundance, and little need exited to consider saving for the future. In Indian society, where sharing was a way of life, emphasis on saving for one's own benefit was unlikely to be found. This value may be at odds with the dominant culture, which teaches one to forego present use of time and money for greater satisfactions to come.

The teacher is free to use as much of this information as necessary to show the need for friendship between people. The students will then make "friendship bracelets."

Evaluation Process:

The students friendship bracelets and completed calendars with illustrated picture of their "friend."

▲▲▲

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IK-TOMI AND THE DUCKS
By Isabel Shields

One day Ik-Tomi was walking by a pool. He saw a flock of ducks swimming and feeding. He was hungry so he decided to get some of them to eat. Ik-Tomi sacked up some dry grass and put it on his back. He went to the pond and sat down nearby. When the ducks saw him they asked him, "Ik-Tomi, what are you carrying?" He told them it was a bunch of songs.

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The ducks came ashore, and they all got in a line. They asked him to sing some of his songs so they could dance. He told them they had to dance with their eyes closed. The ducks agreed so Ik-Tomi started singing, and the ducks began to dance with their eyes closed. As the ducks danced past him, Ik-Tomi caught them one by one, wrung their necks, and put them in a pile. After a while, one duck opened his eyes, and saw what Ik-Tomi was doing. He hollered, "Ik-Tomi is killing us all." The remaining ducks flew away. The duck that opened his eyes was a high diver and to this day he has a red ring in each eye.

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Ik-Tomi gathered all the ducks he killed and went to cook them. He called a fox and told him to go get his grandmother's pot. So away the fox went and brought back a nice shiny pot, but Ik-Tomi told him that it was not the right pot. The fox went several times, but each time it was the wrong pot. Finally, the fox brought a beat up old pot which was the one Ik-Tomi wanted. He cleaned all the ducks and cooked them. Then he put them in a pile.

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The fox was really hungry by the time the ducks were all cooked, but Ik-Tomi sat down on a rock to smoke. The fox sent a secret message to the rock to hold him there. When Ik-Tomi tried to get up, he discovered he was stuck to the rock. He wispered to the rock, "Let me go," but the rock wouldn't let him go. The fox called to the other animals to help him feast on the ducks, and Ik-Tomi just sat there helpless.

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When all the ducks were eaten and the other animals were gone, Ik-tomi called a night hawk that was flying around and asked him to help him get off the rock. So the hawk made a booming sound. The first one did not work. The second time it shook him a little. The third time the hawk broke the rock, and Ik-Tomi was set free.

Lesson 8 - March

Assininboine: We Ches Sta Yah Za (Sore Eye Month)

Gros Ventre: E Tha Tsi Sin (Sore Eye Month)

Time: 45 minutes

Materials: "Chinook Winds" story, and calendar.

The teacher will read the story "Chinook Winds" and discuss. The students will read both the English and Assiniboine version and video tape for parent/teacher conferences. The bilingual teacher will assist if necessary.

Evaluation Process:

Completed video with all students participation and illustrated calendars using concepts of the story.

▲▲▲

CHINOOK WINDS

HANK CHOPWOOD -- ARTIST

MINERVA ALLEN -- BILINGUAL DIRECTOR

THE CHINOOK WINDS

One winter a long time ago warriors came through the mountains. They were tired and hungry.

TA-DAY GA-NU'S

Wa-na-gosh wa-ni-ye-du wazii kosh-ya-be Eee-ya-xa oh-hau goob. Ne-na stu staab. ne-na e-do-cau-be-co.

They were cold and wanted to make a fire. But it might be seen by the enemy. So they couldn't build a fire.

Ne-na- chew-wi-daub. En-chay-tee be ching-baub, du-caugh toe ga-be why-ya be ching-ya-bish. En chay-tee be oh ge-he-bish.

A scout rode out to look around. Soon he came back in a hurry.

Wazii du-way e-yah. Ne-na e-knaxx ne-gu.

The scout told the warriors that he had seen the wind. The wind was a man. They all went to look at him.

Ta-day wah-ya-ga-be ga-yah-be, ta-day zhey wi-chas-da ga-ya-be. E-u haw a-keen e-ya ya-be.

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He was sitting on the mountain top. This mountain is called Brown's Canyon.

Eee-ya-xa Atka ee-ga, Eee-ya-xa nay zi ga-xe a-ge-ya-bee.

The man was blowing in and out. When he blew out, the air was warm.

Wi-chas-da zhey ne-na-bougch, bougch hon-da tay-da zhey-ne-na ka-da.

The leader of the warriors began to pray. The warm wind melted the snow where they were camped.

Hu-ga zhey wa-chay ge-ya. Ta-day ga-nuz-za zhey wa-zhey e-u-ha mo-sga. Nay-che-ta-day ga-nuz-za ga-xa-be ya-zah-be.

Lesson 10 - May

Assiniboine: Wok(x) Bay How We (Leaf Moons)

Gros Ventre: In Ni Bi Bis Da Bi Ya Geen (When they repair graves)

Time: 15 minutes, each day for 2 weeks

Materials, "Indian Chiefs" by Russell Freedman

The teacher will read the book which tells of six western Indian chiefs who led their people during trying times. Chiefs such as Red Cloud, Sitting Bull, and Quanah Parker, can be brainstormed for their characteristics. List them on a separate chart (one for each chief). After the book is finished, post all six charts at the front of the room and compare and contrast them. What characteristics showed up on all of the charts? How were the chiefs alike and different? What qualities made them such powerful and important leaders? What qualities were most important during the crises in their lives? Can you name a person who has these qualities on our councils, communities, or families?

Evaluation Process: Input from students during discussions and completed calendars.

REFERENCES OR BIBLIOGRAPHY SOURCE

Iktomi and the Berries: A Plains Indian Story by Paul Goble.

It's Like My Heart Pounding, Imaginative Writing for American Indian Students by Mick Fedullo.

Teaching About Thanksgiving by state of Washington.

Montana Institute for Effective Teaching of American Indian Children, June 10-15, 1990, Eastern Montana College.

A Curriculum Guide to Learning About American Indians, OPI, Helena, Montana.

Assiniboine Memories: Legends of the Nakota People by Fort Belknap Education Department.

Montana Institute for Effective Teaching of American Indian Children, June 9-14, 1991. Salish Kootenai College

Chinook Winds by Minerva Allen - Bilingual

The Legend of BlueBonnet by Tomi DePaola

PRONUNCIATION

ACCENT As a general rule, Assiniboine words are accented on the first, second, third or fourth syllable.

NASALIZED SOUNDS (') The nasalized vowels are pronounced and expelled primarily through the nose and slightly lengthened.

CULTURAL SOUND (X) This is like the sound of clearing your throat (kh).

LONG VOWEL SOUNDS "a" as in fate, "e" as in even, "o" as in boat.

$\overset{v}{C}$ - as in "ch" <u>ch</u>urch otherwise "C" is never used as a "K" sound.

$\overset{v}{S}$ - as in "sh," <u>sh</u>oot. Otherwise "S" has an "S" sound.

$\overset{v}{Z}$ - as in "zh" otherwise "Z" has a "Z" sound like in Zebra.

~~G~~ - a line across the letter "g" has a short gargling sound.

TRADITIONAL LIFESTYLES AND PRACTICES OF THE SALISH AMERICAN INDIANS

By

Susan Batiuchok

Introduction:

This is a year-long unit in cultural geography designed to aid sixth graders in their understanding of and pride in traditional lifestyles and practices of the Salish people. The following lessons are not the full extent of the project but represent a sampling of objectives and activities.

Integrated in this unit will be art, language arts, math, music, reading, and science. Human resources will provide expertise and positive American Indian role modeling. Filmstrips, videotapes, and field trips will be incorporated.

Students in groups of three will write, direct, narrate, and video a description of a specific traditional aspect of Salish life; for example: values, hunting, shelter, clothing, stories and legends, games, and music.

The result of the unit will be a student-produced videotape of traditional Salish cultural practices. The tape, as an evaluative tool, will indicate the students' understanding of the culture and reflect their opinions about traditional values.

Lesson 1

Keeping Culture Alive

Time: 120 minutes

Objectives: To develop with students a plan for the year-long project of documenting on videotape some of the cultural traditions of the Salish.

Materials: Indian bulletin board displaying some traditional artwork, artifacts, and people.

Chalkboard
TV and VCR
Videotape of restored Athabascan Indian village

Procedures:

1. Brainstorm with class answers to questions:
   - How did the Salish obtain food?
   - What, where, and how did they hunt?
   - What, where and how did they gather food?
   - Where and in what did they live?
   - What did they wear?
   - How did they teach us their culture?

Categorize responses under hunting, gathering, shelter, clothing, language, stories, music, and games, for example.

2. Ask students if they know friends and relatives who might teach us about the Salish culture by talking to the class. List possible guests and classify them under their areas of expertise. (Guests may be listed more than once.)

3. Show videotape of a tour of a restored Athabascan Indian village near Fairbanks, Alaska.

4. Discuss the procedures they used to teach us about traditional life.

5. Introduce plan to produce a class tape on Salish culture. Using categories on chalkboard, divide class into groups of three to begin planning how to become "experts" by thoroughly researching a specific group topic. Throughout the year, the teacher will act as an advisor to each group as they produce their section of the tape. There will be an outline for each group to follow.

Evaluation: Each group will submit a preliminary plan. The class will decide (with guidance from the teacher) if individual group plans will work with the integrated whole.

Lesson 2

Meeting the Flathead Cultural Committee

Time: 120 minutes

Objectives:

1. Students will visit the Long House, meet some Cultural Committee members, and become familiar with resources available at the offices.

2. Self-esteem of those whose friends or relatives work at the Long House or whose portraits are on the walls may be increased.

Materials: Permission slips

Human resource: Tony Incashola

Procedures:

1. The class will walk down to the Long House in St. Ignatius.

2. Tony Incashola will give the class a tour and talk about the importance of the Committee to the tribe, state, nation, and world. He will familiarize students with resources available to them for use in their projects.

Evaluation: Each student will write a friendly thank-you letter to Mr. Incashola describing what they learned and how they plan to use the Committee as a resource for their group project.

THE EARTH KNOWERS

1. Name three (3) main differences between the Indian and white relationships to the earth that were shown in the filmstrip.

   1)

   2)

   3)

2. Explain how the Plains Indians' physical health depended on being able to live freely on the land.

3. What are the effects of the Indian way of raising children?

4. How can some of the Indian values about the earth, plants, and animals be applied in the world today?

Lesson 3

Importance of Traditional American Indian Values, Then and Now.

Time: 50 minutes

Objectives:

1. To stimulate an interest in becoming more in tune to some traditional American Indian values about the earth.

2. To stimulate controversy and confront some Indian-White prejudices.

3. To respect diverse heritages (each other) today.

Materials:

Filmstrip: "The Earth Knowers"
Filmstrip projector
Tape recorder
Discussion worksheet

Procedures:

1. Worksheet will be distributed and previewed.

2. The filmstrip "The Earth Knowers" will be shown.

3. Discussion will be encouraged after filmstrip.

Some controversy and a lot of pride could surface as the filmstrip is biased and places great blame on white Europeans for trying to annihilate many tribes. The main focus of the filmstrip, however, celebrates the respect American Indians have for the earth.

Evaluation: Class discussion and completed worksheets.

Lesson 4

Alphabet Quilt of American Indian Contributions

Time: 90 minutes

Objectives:

1. Students will learn of the many things that Indians of the Americas gave the world: names, foods, philosophies, and ideas.

2. A class "Alphabet Quilt of American Indian Contributions" will be produced.

Materials:

Handouts
Heavy white construction paper, 9" x 12"
Pencil
Markers
Yarn
Hole punch
Letters of alphabet written on small 2" x 2" paper
Hat

Procedure:

1. As a class, we'll learn, through the handouts and discussion, some contributions American Indians have made to the world.

2. From a hat, each student will pick a letter.

3. On a 9" x 12" piece of white cardboard, each student will draw their letter to fill the left one-third of the paper (held horizontally). Then to right of the letter filling the remaining two-thirds of the paper, the student will draw a picture of the most surprising or unusual American Indian contribution that begins with their picked letter.

4. Color in drawing and label it.

5. Two holes can be punched on all sides of their letter.

6. An "Alphabet Quilt" will result when all the letters are tied together sequentially with yarn.

7. Students will do "Weekly Reader" homework sheet when done.

Evaluation:

Finished quilt and completed homework sheet.

<u>Lesson 5</u>

Traditional Foods

Time: 50 minutes

Objective:

To learn through a video the traditional means of obtaining food.

Materials:

TV and VCR
Video: "Buffalo, Blood, Salmon, and Roots"

Procedures:

1. Students will ponder questions:

   - What foods did American Indians eat?
   - Which of those do we still eat?
   - How has the means of obtaining these foods changed?
   - How have they remained the same?

2. Students will view video, "Buffalo, Blood, Salmon and Roots."

Evaluation:

Discuss video, assign homework: bring in a snack (small amount of food) of something that could have been food for Salish people 200 years ago. The following day during a "Snack Exchange," we'll review above questions as they relate to the food brought in by students.

Lesson 6

The Great Buffalo Saga

Time: 50 minutes

Objectives:

1. Students will understand the historical importance to survival of the bison.

2. Students will understand the impact the great slaughter of the bison has had on some American Indian tribes.

Materials:

Bison burger samples
TV and VCR
Video: "The Great Buffalo Saga"

Procedures:

1. Small samples of bison burger will be distributed to students. They will describe

taste, fat content, and nutritional value of the meat.

2. Respect for and thanks to animals that are sacrificed for food will be addressed.

3. The video "The Great Buffalo Saga" will be shown.

Evaluation:

1. Class discussion will follow video.

2. Homework: List for what, other than meat, the bison was used in traditional American Indian societies. The following day, students will share and categorize ideas. Handouts on uses of the bison will be distributed and discussed. We'll compare them to the class lists.

Lesson 7

Preservation of Bison

Time: 50 minutes

Objectives:

1. Students will learn the philosophy of wildlife preservation and management at the National Bison Range in Moiese.

2. Students will learn about the procedures performed at the Bison Roundup and their purposes.

Materials:

Map of Bison Range corrals
Handout on veterinary terms and definitions
Human resources: Dr. Cal Johnson

Procedures:

1. Dr. Johnson, Veterinary Supervisor of the Bison Roundup, will be introduced.

2. He will talk about the Bison Range philosophy of wildlife preservation and management, the procedures at the Bison Roundup, and where and why they are performed.

3. Questions will be encouraged so that terms and specific performances are understood.

Evaluation: Students will write friendly letters to Dr. Johnson thanking him for his time,

describing specifically what they learned, and detailing that to which they are looking most forward at the Roundup.

Lesson 8

Bison Roundup Field Trip

Time: One day, first Monday in October

Objectives:

1. Students will witness firsthand the power of the bison and the difficulties and dangers (to man and animal) in preserving it.

2. Students will learn the history of the range and the food chains present on the land.

3. Students will review rules for haiku. Each student will create a haiku using images of bison or other living things on the range.

Materials:

Permission slips
Bus
National Bison Range staff and resources
Writing paper
Pencil

Procedures:

1. Students will travel to Bison Range and view video on range management. Questions and answers will follow.

2. From catwalks, students will watch the bison being "cut" from herd, vaccinated, branded, tagged, or weighed.

3. Students will tour visitor's center.

4. Following lunch at picnic grounds, students will sit by creek, and together will review haiku. Students will individually write haiku using images from the range.

5. Students will share one or more writings orally. Positive comments will be made.

Evaluation: Homework will be to write a final copy of one haiku accompanied by an illustration.

Lesson 9

Hide Tanning

Time: 90 minutes

Objective:

Students will learn how a hide is tanned.

Materials:

Students artifacts
TV and VCR
Video: "Agnes Kenmille: Hide Tanner"

Procedures:

1. Homework would have been to bring in an object made from a tanned hide. At the onset of class, we would share these items allowing each student participating time to tell from whom and from where each thing came, and how it might have been made.

2. We would view the video "Agnes Kenmille: Hide Tanner."

Evaluation: Discussion of process and about what items could be made from tanned hides, rawhides, or sinew.

Lesson 10

Making of Shields

Time:

Day 1, 60 minutes
Day 2, 30 minutes
Day 3, 60 minutes

Objectives:

1. Students will learn the historical importance of symbols to American Indians and their importance today.

2. A culture must be taught and understood to be kept alive and transmitted to future generations.

Materials:

Day 1: Human Resource, Clarence Woodcock
Day 2:)
Day 3:) See Activity Guide

Procedures:

Day 1: Clarence Woodcock from the Flathead Cultural Committee will show and tell students about shields, their designs, and historical significance.

Day 2: Students will follow steps one through four on the Activity Guide.

Day 3: Students will follow step five on the Activity Guide.

Evaluation: Finished shield, on display in classroom.

Lesson 11

Beading

Time: 120 minutes

Objectives:

1. Students will learn history of and uses of quillwork and beading as art and economy.

2. Students will bead a choker and a friendship bracelet.

Materials:

Human Resource: Germaine DuMontier
Sinew
Leather spacers
Large beads
See handout

Procedures:

1. Germaine DuMontier of the Flathead Cultural Committee will show and tell about quillwork and beading among the Salish in jewelry and clothing.

2. Germaine will assist students in making beaded chokers.

3. Using Tom Marinkovich's guide, students will make friendship bracelets.

Evaluation:

Finished products: choker and bracelet.

Lesson 12

Legends and Coyote Stories

Time: 60 minutes

Objectives:

1. Students will learn that cultural values and traditions can be transmitted through storytelling.

2. Students will hear coyote stories and learn that they are alive today.

Materials:

Human Resource: Clarence Woodcock

Procedures:

1. Clarence Woodcock will talk about the Salish tradition of storytelling and the importance of language.

2. Mr. Woodcock will tell coyote stories.

Evaluation:

Students will illustrate one scene from a story and write one sentence describing the drawing. These will be sent to Mr. Woodcock.

Lesson 13

Shelter: Tepees

Time: 120 minutes

Objectives:

1. Students will assist in setting up a tepee.

2. Students will learn the materials from which a tepee is made and the history of its uses.

3. Students will re-write a coyote story from memory.

Materials:

Human resources: Kicking Horse Job Corps Volunteers
Tepees
Poles

Procedures:

1. Students will assist in erecting tepees on the playground at school.

2. Job Corps volunteers will talk to students about the history of and lifestyle within the tepee.

3. Students will try to remember a coyote story from Lesson 12 while inside the tepee and write it down.

Evaluation: Coyote stories will be shared orally on a voluntary basis. Positive comments will be made.

Lesson 14

Legend of the Stick Game

Time: 60 minutes

Objectives: Students will learn the legend of the stick game and how to play it today.

Materials:

TV and VCR
Video: "Legend of the Stick Game"
Human resource: Shirley Trahan

Procedures:

1. Students will view video "Legend of the Stick Game."

2. Shirley Trahan, Salish teacher in Mission, will then teach students how to play the game.

Evaluation: Each student will play the game.

Lesson 15

American Indian Music: Drumming

Time: 90 minutes

Objectives:

1. Students will hear drummers in class.

2. Students will learn some skills, talents, and values helpful in being a drummer.

3. Students will review similes and use at least one in a poem.

Materials:

Human resources: Lynn Vanderberg

St. Ignatius Indian Club Drummers

Procedures:

1. Mrs. Vanderberg, sponsor of the St. Ignatius Indian Club Drummers, will talk along with the club members about drumming. Questions will be welcomed.

2. A demonstration of drumming will take place.

3. After guests leave, students will define (review) similes. Three model poems using similes will be read. Students will identify the similes in the poems.

4. Using at least one simile, students will write a poem on drumming or on another tribal activity.

Evaluation: Poems will be read aloud by students and positive comments made.

Lesson 16

Traditional Indian Education Today

Time: 120 minutes

Objectives:

1. Students will identify important elements in keeping traditional Salish culture alive.

2. Students will review year-long project and evaluate videotape.

Materials:

TV and VCR
Video: "A Season for Grandmothers"
Sixth Grade video
Evaluating form
Chalkboard

Procedures:

1. Together, the class will list on chalkboard important elements in keeping Salish culture alive.

2. Class will view "A Season for Grandmothers."

3. Following viewing, class list will be reviewed and/or revised.

4. The class will view their year-long project, a videotape of traditional Salish cultural practices.

Evaluation: Each student will evaluate the whole of the tape. Discussion will follow.

References

Human Resources

Germaine DuMontier
Tony Incashola
Cal Johnson
Kicking Horse Job Corps Volunteers
St. Ignatius Indian Club Drummers
Shirley Trahan
Lynn Vanderberg
Clarence Woodcock

Salish Kootenai College Videos (Media Library)

Agnes Kenmille: Hide Tanner
Buffalo, Blood, Salmon and Roots
The Great Buffalo Saga
Legend of the Stick Game
A Season for Grandmothers

Filmstrip

The Earth Knowers

References from Montana Institute for Effective Teaching of American Indian Children

Fedullo, Mick, It's Like My Heart Pounding.

Marinkovich, Tom, Friendship Bracelet. Box Elder, MT.

OPI: A Curriculum Guide to Learning About American Indians.

Weatherford, Jack, Indian Givers. Crown, NY, 1988.

Other References

A Classroom Without Walls, National Bison Range.

Salish Coyote Stories. Salish Cultural Committee.

Flathead Indian Cultural Activities Guide: Shields.

CONTRIBUTIONS OF THE AMERICAN INDIAN

Many students, as well as adults, do not know of the many contributions made by the Indians of the Americas to the American way of life. The contributions cover a wide spectrum of American culture. It is most important that children be made aware of such information not only to erase generalizations and stereotypes, but also to make them more aware of the importance of the American Indian in the historical and contemporary America.

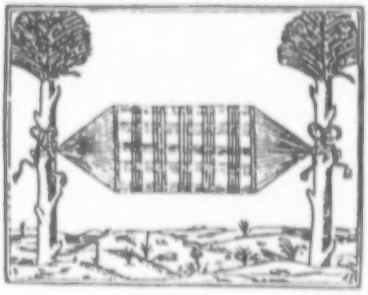
FOODS

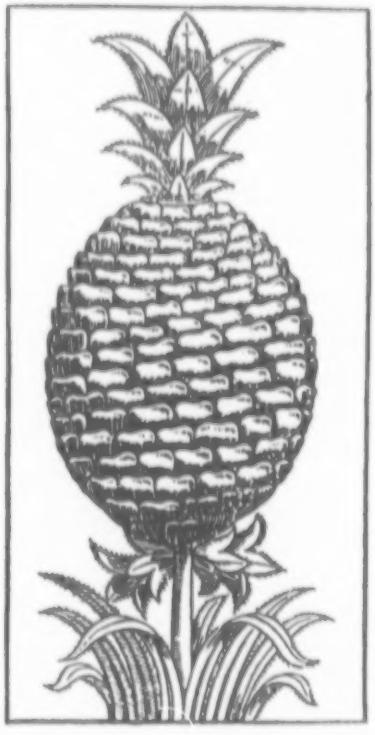
Corn
Hominy
Corn Starch
White & Yellow cornmeal
Acorn flour
Cattail root flour
Popcorn
Wild rice
Bean (14 varieties)
Squash
Pumpkins
Cranberries
Maple Sugar and Syrup
Potatoes (white and sweet)
Turkeys
Clam bakes
Pemmican
Jerky
Venison
Squab
Porcupine
Rabbit
Chocolate (Cacao)
Chewing gum (Chicle)
Wild grapes
Asparagus
Chicory
Dandelion greens
Green beans
Green peas
Lambs quarters
Milkweed greens
Mustard greens
Green peppers
Red peppers
Water Cress
Serviceberries
Wild apricots
Watermelon
Cantaloupe
Cucumbers
Cassava (tapioca)
Sassafras tea
Mint flavorings
Blueberries
Wild blackberries
Currants
Dewberries
Gooseberries
Huckleberries
Wild raspberries
Leeks
Yams
Nuts (several varieties)
Boston baked beans
Vanilla
Pecans
Sunflower seeds
Wild strawberries
Puffballs
Nut oils
Sea food (several kinds)
Mincemeat
Root beer
Avocados
Succotash

PRODUCTS

Canoe
Toboggan
Moccasins
Tipi
Kayak
Fringed Buckskin Jacket
Coonskin Cap
Snowshoes
Mukluks
Lacrosse
Cradle Boards (baby carriers)
Tomahawk
Tobacco
Cigars
Pipe smoking
Cotton - long strand
Rubber
Quinine
Cocaine (medicinal purposes)
Hammock
Travios

Alphabet of Things that the Americas Gave to the World





A avocado, amaranth, asphalt
B buffalo, beaver pelts, brazilian dye
C canoe, corn, caucus, chocolate, cocoa, cassava, chicle, cotton, cashews, chayotes, catfish, chilis, cayenne
D democracy, dyes, dog sleds
E ecology
F fertilizer, food preservation
G gum, guano deposits, grits
H hammock, hominy, hickory nut
I impeachment, ipecac
J jerky, Jerusalem artichoke
K kidney beans, kayaks
L libraries, long pants, llamas
M milpa, moccasins, manioc, medicines,
N nuts, names (half the state names of USA)
O Oklahoma
P potatoes, parrots, pumpkins, peanuts, popcorn, pineapple, passenger pigeon, pear cactus, parkas, peppers, pomegranate, passion fruit, papaya, pecan, paprika
Q quinine, quinoa
R rubber
S squash, silver, sisal, sunflowers, sweet potatoes, succotash
T turkey, tapioca pudding, tomatoes, tortillas, tobacco, tar
U USA Constitution (influenced by Iroquois)
V vanilla
W wild rice, witch hazel, words (several thousand words in English and Spanish), white potatoes
X xylophone (the marimba of both African and American origin)
Y yams
Z zero, zucchini

CONTRIBUTIONS OF THE AMERICAN INDIAN

Many students, as well as adults, do not know of the many contributions made by the American Indian. The contributions cover a wide spectrum of American culture. It is most important that children be made aware of such information not only to erase generalizations, but also to make them aware of the importance of the Native American in the historical and contemporary settling of America.

FOODS	PRODUCTS
Corn	Canoe
Popcorn	Toboggan
Wild rice	Snow shoes
Beans (14 varieties)	Moccasins
Squash	Tipi
Pumpkins	Kayak
Cranberries	Fringed buckskin jacket
Maple sugar and syrup	Coonskin caps
Potatoes (white and sweet)	Mukluks
Turkeys	Lacrosse
Clam bakes	Cradle boards (baby carriers)
Pemmican	Tomahawk
Jerky	Tobacco
Tomatoes	Cigars
Pineapples	Pipe smoking
Avocado	Cotton
Tapioca (Manioc)	Rubber
Chocolate (Cacao)	Quinine
Peanuts	
Chewing gum	

Over half of the present world's food supply comes from the American Indians' agriculture, primarily consisting of corn and the so-called "Irish" potatoes. Thousands of American Indian names dot our maps in states, cities, counties, lakes, mountains and rivers, and hundreds of Indian names are used as trade names for modern manufactured products, etc.

Indian art, designs and styles have strongly influenced modern design, architecture and music.

Modern youth groups such as Boy Scouts, Girl Scouts, Campfire Girls and the YMCA Indian Guides, all include programs based largely on Indian lore, arts and crafts, character building and outdoor campcraft and living.

Past American Indian civilizations (Inca, Mayan and Aztec) plus the Iroquois Confederacy have influenced our very form of democratic government, the Iroquois Confederacy being copied by Benjamin Franklin when he drafted our Federation of States. Truly, we may state our form of government is "American."

Besides the recognized contributions such as corn, squash, etc., the most important contribution is the Indian's value system. They placed emphasis and importance on: Respect for Mother Earth (Ecology), Respect for Fellow Man (No Prejudice), Respect for the Great Spirit (God), generosity, sharing (no material acquisitions), honest leadership selection, bravery, courage, respect for the aged, family tradition, no religious animosity, no major wars (no Indian nation destroyed another), also there were thousands of years of peace (before 1492); no tranquilizers, drugs, alcohol, ulcers, no poor, no rich, no insane asylums, no jails, prisons, lawyers, taxes, borders or boundaries, no germ warfare (smallpox, infected blankets), and no complete annihilation weapons (Hydrogen bomb).

The Native American has influenced many areas of the American way of life, from art and music, to law and government. Some other areas are:

1. Indians served as guides in the early exploration of this hemisphere. Their trails became the roads and railroads over which the settlers advanced in search of new homes.

2. The log cabin was an adaptation of the Indian log or longhouse.

3. Sites of Indian villages advantageously located on waterways and trails became trading posts, then villages. Later they became the modern cities of Chicago, Detroit, St. Louis, Kansas City, Pittsburgh, Pocatello and countless others.

4. Fur traders visited Indian villages and held rendezvous. Their reports encouraged the land hungry and adventurous people to move farther and farther inland.

5. The Indians assisted the English, French, Spanish and peoples of other European countries in the struggle for control of the new country.

6. The Indian has been immortalized in song, painting, art and sculpture.

7. Symbols such as the totem pole, thunderbird, sun and tepee, as well as the Indian's love for color have had a prominent place in developing modern design.

8. Indian knowledge of areas where fine clays, used in making pottery and china, has been passed to the white man and this was the beginning of the manufacturing of fine porcelain ware.

9. Indians cultivated and developed many plants that are very important in the world today. Some of them are white and sweet potatoes, corn, beans, tobacco, chocolate, peanuts, cotton, rubber and gum. Plants were also used for dyes, medicines, soap, clothes, shelters and baskets.

10. Many places in the United States have names of Indian origin. Approximately half of our states have Indian names.

11. Some Idaho names of Indian origin include: Pocatello, Tendoy, Bannock, Camas, Lemhi, Shoshone, Inkom, Kamiah, Potlatch, Nez Perce, Oneida and Minidoka.

12. Countless Indian words have become a part of the English language. Some sample words are: barbecue, cannibal, caribou, chipmunk, chocolate, cougar, hammock, hurricane, mahogany, moose, opossum, potato, skunk, squash, toboggan and woodchuck.

13. Games and recreational activities developed by Indians include: canoeing, tobogganing, snowshoeing, LaCrosse, cat's cradle and bull roar.

14. Indians also have contributed a great deal to farming methods. The white settlers in colonial America might have starved if they had not copied Indian farming methods. At least one tribe, the Pima, had a well-developed irrigation system.

15. Benjamin Franklin said that our idea of the federal government, in which certain powers are conferred on a central government, and all other powers reserved to the states, was borrowed from the system of government of the Iroquoian League.

16. Indians were loyal in supporting the United States as shown by the high ratio of enlistment during the wars. Their work with the Signal Corps during World War II is an outstanding example.

17. Listed below are the names of our states which are of Indian derivation.

ALABAMA -	From the Alibamu, the name of a Muskogean tribe, meaning "those who clear land for agricultural purposes."
ARIZONA -	From the Papago word, Airzonac, which probably means "small springs."
ARKANSAS -	From Akansea, a tribe whose name means "downstream people."
CONNECTICUT -	Meaning, "river whose water is driven by tides or winds."
DAKOTA -	(North and South) Tribal name of the Sioux, meaning "Allies."
IDAHO -	From a word said to mean "Gem of the Mountains."
ILLINOIS -	Meaning "Men," the name of a confederacy of Algonquian tribes.
IOWA -	The name of a tribe meaning "Sleepy Ones."
KENTUCKY -	Said to be derived from the word "Kenta," meaning, "Field" or "Meadow."
MASSACHUSETTS -	Name of an Algonquian tribe meaning, "At or About the Great Hill."
MICHIGAN -	From the Indian word "Michigamea," meaning "Great Water."
MINNESOTA -	A Dakota word meaning, "Whitish or Sky tinted Water."
MISSISSIPPI -	Algonquian word "misi" meaning, "Great," and "sipi," meaning "water."
MISSOURI -	From the name of a tribe meaning "Great Muddy," which refers to the river.
NEBRASKA -	From an Oto word meaning "Broad Water."
NEW MEXICO -	Name of an Aztec god, Meritili.
OHIO -	Iroquois word meaning, "Beautiful River."
OKLAHOMA -	A Choctaw word meaning, "Red People."
TENNESSEE -	The name of Cherokee settlement, the meaning unknown.
TEXAS -	The name of a group of tribes, meaning "Friends," or "Allies."
UTAH -	From the tribal name of the Ute, meaning unknown.
WISCONSIN -	The name of a group of tribes living on the Wisconsin River.

NATIVE AMERICAN CONTRIBUTIONS: MORE THAN BOWS & ARROWS

Did you know that Native Americans have contributed many things to the American way of life today? Things that you use or do now, many Native Americans have been using and doing for many, many years.

Many times, the only thing people remember about Native Americans are the negative things--but they contribute many positive things and should be remembered for them. A lot of time, we only think about things we can readily identify as representing Native Americans, such as their fine art work. Yes--the people of the Southwest are known for their beautiful silver and turquoise jewelry. The people of the Northwest Coast are known for their fantastic woodcarvings. The Plains Indians are well-known for their beautiful beadwork.

But other than art, the Native Americans have influenced many areas of American living. Some of these things were begun long before the arrival of the European settlers on North American land.

DID YOU KNOW THAT ONE OF THE MOST IMPORTANT ASPECT OF NATIVE AMERICAN LIFE IS ECOLOGY? People of today have just begun to think about this. The Native Americans have always had a deep respect for the land. There was a love of every form of life. The Native Americans did not kill anything they could not use. They never killed an animal or a fish for sport of it. Fishing and hunting were a way to survive. The Native Americans lived in harmony with nature and did not abuse the natural world. Native Americans were ecologists long before the word was ever used.

DID YOU KNOW THAT MANY OF THE FOODS WE EAT TODAY WERE FIRST GROWN BY NATIVE AMERICANS? Native Americans learned to grow and use many different kinds of food that many people eat today, never considering that they first came from Native Americans: potatoes, beans, corn, peanuts, pumpkins, tomatoes, squash, peppers, nuts, melons, and sunflower seeds. They also helped the European settlers survive in the new world by sharing their farming methods with them.

DID YOU KNOW THAT MANY OF THE GAMES YOU PLAY TODAY CAME FROM NATIVE AMERICANS? Canoeing, snowshoeing, tobogganing, lacrosse, relay races, tug-of-wars, and ball games are just a few of the games early Native Americans played and still enjoy today. Many youth groups such as Boy Scouts, Girl Scouts, Campfire and YWCA Guides have programs based largely on Native American crafts and lore.

DID YOU KNOW THAT THE IDEA FOR THE U.S. GOVERNMENT WAS ADOPTED FROM THE NATIVE AMERICANS? Benjamin Franklin said that the idea of the federal government, in which certain powers are given to a central government and all other powers are reserved for the states, was borrowed from the system of government used by the Iroquoian League of Nations.

DID YOU KNOW THAT MANY WORDS WE USE EVERY DAY CAME FROM NATIVE AMERICANS? Countless Native American words and inventions have become an everyday part of our language and use. Some of these include: barbecue, caribou, chipmunk, woodchuck, hammock, toboggan, skunk, mahogany, hurricane, and moccasin. Many towns, cities and rivers have names of Native American origin. Just a few of these include: Seattle, Spokane, Yakima, Pocatello, Chinook, Flathead Lake, Milwaukee, Ottawa, Miami, Wichita, and Kalispell.

DID YOU KNOW THAT NATIVE AMERICANS DEVELOPED AND COMMUNICATED WITH SIGN LANGUAGE? A system of hand signals was developed to facilitate trade and communication between different tribal groups and later between Native Americans and trappers and traders. The same idea is used today for communicating with those people who are deaf and unable to speak. The signs are different, but the idea is the same.

DID YOU KNOW THAT MANY NATIVE AMERICANS SERVED DURING WORLD WAR I, WORLD WAR II AND OTHER CAMPAIGNS? Even though many of them were not even citizens, more than 8,000 Native Americans volunteered and served during World War I. Well over 24,000 served during World War II. One of the most notable contributions during World War II was the service of the Navaho Code Talkers, a special group of volunteers who did top-secret work using a secret code in Navajo that could not be broken.

DID YOU KNOW THAT INDIANS AS INDIVIDUALS HAVE EXCELLED IN MANY FIELDS? Jim Thorpe (athlete), Billy Mills (athlete), Johnny Bench (athlete), Charles Curtis (vice president of U.S.), Maria Tallchief (ballerina), Johnny Cash (entertainer), Buffy St. Marie (musician) and Will Rogers (entertainer)...these are just a few. With some research, the list could be extended to include someone in every area and walk of life.

WORDS FROM NATIVE AMERICAN LANGUAGES

The list below features a few animal names that come from Native American languages as well as some other Native American words that have been adopted by English-language speakers.

Read over the list of Indian words. Look up any you don't know. Then use one of the words to complete each statement.

bayou	maize	potato	squash
caribou	moccasin	powwow	succotash
chocolate	moose	raccoon	toboggan
coyote	muskrat	sequoia	wampum
hominy	pecan	skunk	woodchuck

1. The kids raced down the snowy hill on a _____.
2. _____ are sometimes called reindeer.
3. If you frighten a _____, it may spray you with a terrible scent.
4. A swampy area in the state of Louisiana is often called a _____.
5. A mixture of corn and lima beans makes a tasty dish called_____.
6. A favorite Southern dessert is ___ ___ pie.
7. One of the giant trees of northern California is the _____.
8. A _____ is an animal that always looks as if it is wearing a mask.
9. A soft, comfortable kind of leather shoe is called a _____.
10. A _____, one of the largest members of the deer family, has a long face and broad antlers.
11. Cash is sometimes called _____.
12. A _____ lives in a marsh, where it builds a huge hutlike home full of tunnels.
13. _____, another word for corn, is also a shade of yellow.
14. _____ is a vegetable that comes in many varieties, such as summer and yellow.
15. _____ is an oatmeal-like breakfast food that is made of corn and is sometimes called grits.
16. A _____ can be baked, mashed, or french-fried.
17. A _____ is a short, fat, furry animal that is sometimes called a groundhog.
18. _____ is made mainly from cocoa and sugar.
19. If you have a meeting, you might say that you called people together for a _____.
20. A _____ is a wild animal that is known for its nighttime howling.

HIDE

BUCKSKIN
MOCCASIN TOPS
CRADLES
WINTER ROBES
BEDDING
BREECHCLOUTS
SHIRTS
LEGGINGS
BELTS
DRESSES
PIPE BAGS
POUCHES
PAINT BAGS
QUIVERS
TEPEE COVERS
GUN CASES
LANCE COVERS
COUP FLAG COVERS
DOLLS

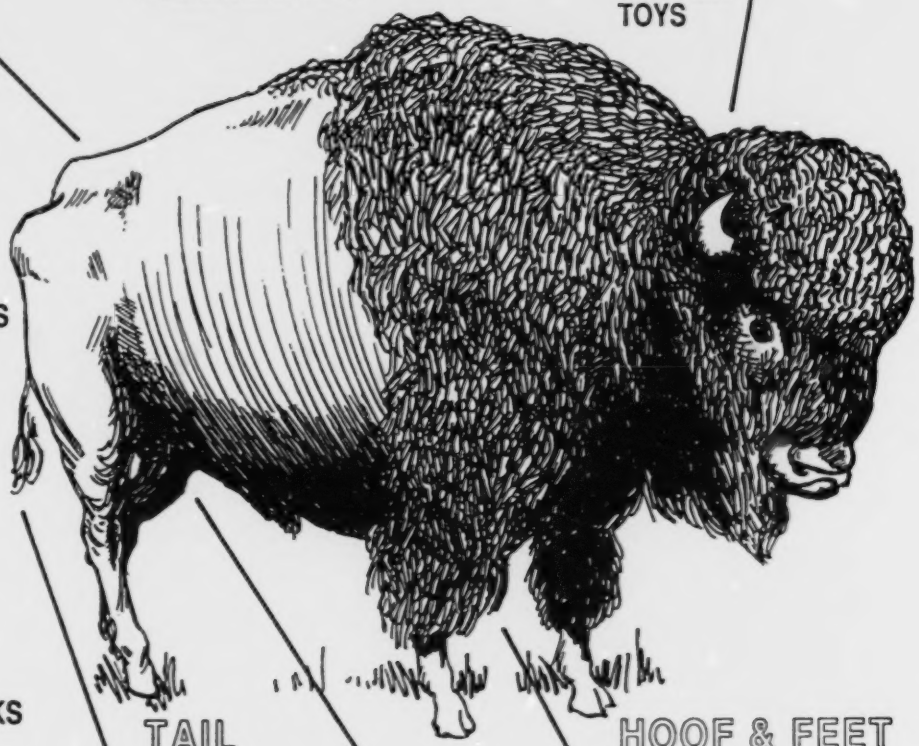
RAWHIDE
CONTAINERS
CLOTHING
HEADDRESSES
FOOD
MEDICINE BAGS
SHIELDS
BUCKETS
MOCCASIN SOLES
RATTLES
DRUMS, DRUMSTICKS
SPLINTS
CINCHES
ROPES
THONGS
SADDLES
STIRRUPS
KNIFE CASES
BULL BOATS
QUIRTS
ARMBANDS
LANCE CASES
HORSE MASKS
HORSE FOREHEAD ORNAMENTS
BULLET POUCHES
BELTS

HAIR

HEADDRESSES
SADDLES PAD FILLER
PILLOWS
ROPES
ORNAMENTS
HALTERS
MEDICINE BALLS

HORNS

CUPS
FIRE CARRIER
POWDERHORN
SPOONS
LADLES
HEADDRESSES
SIGNALS
TOYS



TAIL

MEDICINE SWITCH
FLY BRUSH
WHIPS
LODGE EXTERIOR DECORATIONS

SKIN OF HIND LEG

MOCCASINS OR BOOTS (PRESHAPED)

HOOF & FEET

GLUE
RATTLES

MEAT

(EVERY PART EATEN)
PEMMICAN (CONVERTED)
HUMP AND RIBS (IMMED.)
JERKY (CONVERTED)
INNER PARTS(EATEN ON THE SPOT)

BONES

KNIVES
ARROWHEAD (RIBS)
SHOVELS
SPLINTS
WINTER SHEDS
ARROW STRAIGHTENERS
SADDLE TREES
WAR CLUBS
SCRAPPERS (RIBS)
QUIRTS
AWLS
PAINTS BRUSHES (HIP BONES)
GAME DICE

MUSCLES

SINEW
BOWS
THREAD
ARROWS
CINCHES
GLUE

SKULL

CEREMONIES
SUN DANCE
PRAYER

BRAIN

HIDE PREPARATION

WHOLE ANIMAL

TOTEM
CLAN SYMBOL
WHITE BUFFALO
ADULT YELLOW
RARE-PRIZED

BUFFALO CHIPS

FUEL
SIGNALS
CEREMONIAL SMOKING

TONGUE

BEST PART
OF MEAT

BLADDER

SINEW POUCHES
QUILL POUCHES
SMALL MEDICINE BAGS

4-CHAMBERED STOMACH

FIRST STOMACH CONTENTS:
FROSTBITE
SKIN DISEASES
LINER:
CONTAINER FOR CARRYING
AND STORING WATER
COOKING VESSEL

BEARD

ORNAMENTATION
OF APPAREL AND
WEAPONS

PAUNCH

LINING USED FOR:
BUCKETS
CUPS
BASINS
DISHES

BEST COPY AVAILABLE

FLATHEAD INDIAN CULTURAL ACTIVITIES GUIDE

Title: Shields

Instructional Objectives: To appreciate the spirituality of the Flathead Indian People.

Classroom Instructional Goals: Making a shield

Materials Needed:

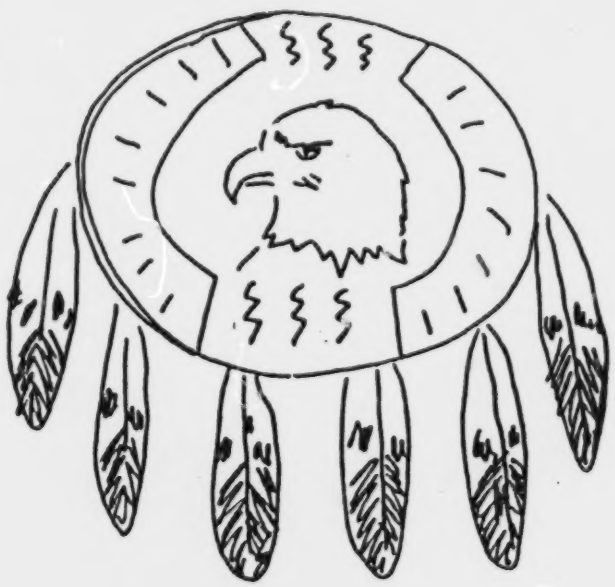
Elmer's glue
Tempera
Paper feathers
Paper bags

Vocabulary:

Shield

Instructions:

1. Cut two large circles from shopping bags.
2. Dilute Elmer's glue with hot water.
3. Brush this on one circle and place other circle on this. Also brush diluted glue on both sides, after the two are glued together.
4. May be dried flat or dropped over bowl to become slightly rounded.
5. When dry, paint designs and add feathers around circle on bottom.



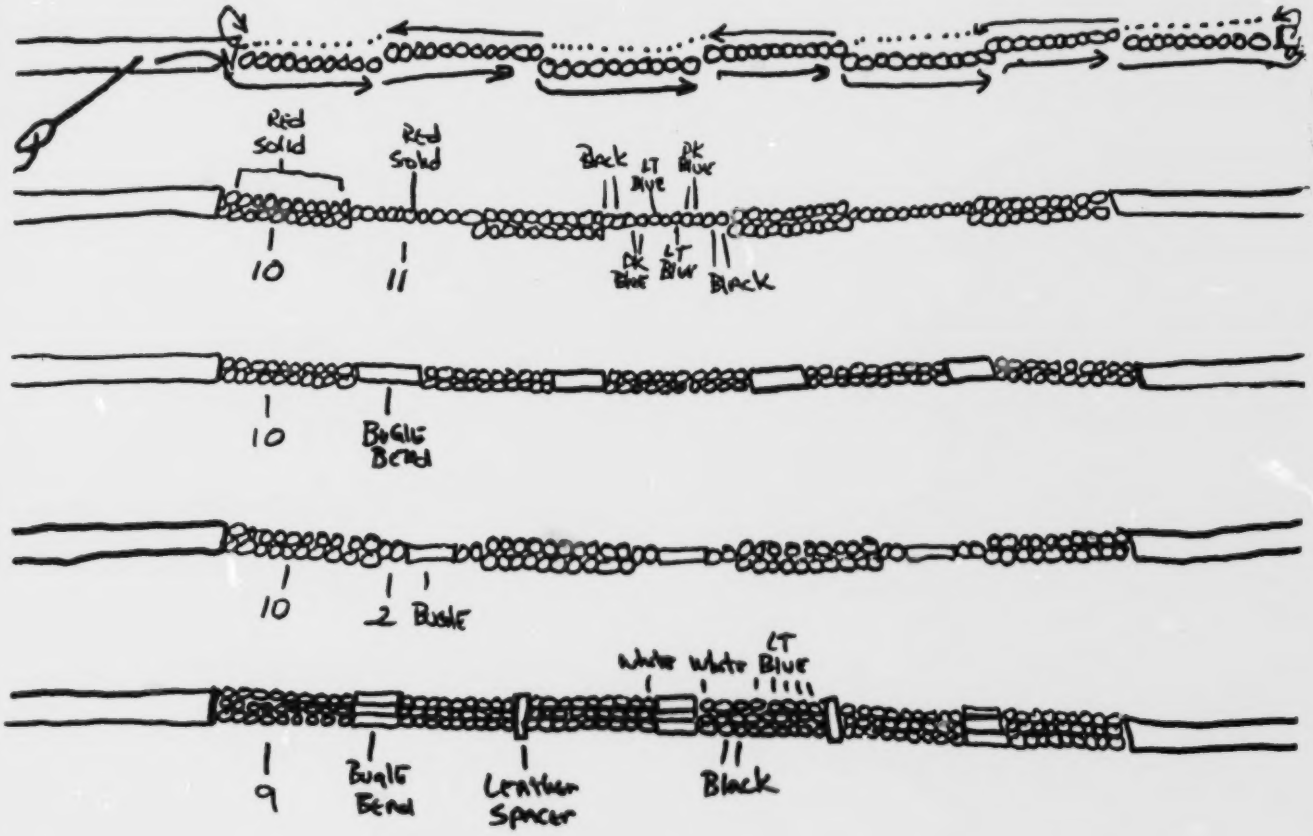
Friendship Bracelet

grades 9-12

T. MARINKOVICH
BOX ELDER SCHOOL
BOX ELDER, MT.

MATERIALS: 11/0 beads, double beads (optional), size 12 needle, beading thread, leather, cloth

* Thread is always doubled...



There are so many variations, and color combinations experiment, remember Keep it simple!!

TURTLES ARE TERRIFIC!

By

Carol D. Capps

Introduction:

Using turtles as a theme, this unit will employ a variety of academic methods presented in a culturally relevant approach for the younger student. I teach first grade at Rocky Boy Elementary School, which is almost all Native American. By incorporating Native American literature and culture the students will not only be more interested and excited, but will also experience higher self esteem as their culture is recognized as being important in the learning process.

Time: Two days required

Objectives, materials, procedures and evaluation will be given with each activity.

ACTIVITY 1

Materials:

Book: Keepers of the Earth Native American Stories and Environmental Activities for Children by Michael Cadut & Joseph Bruchac Co., 1989, Fulcrum, Inc., Golden CO.
Sentence strips
Paper & crayons or markers
Old magazines, scissors & glue

Part 1 Listening Comprehension

Time: 45-60 minutes

Objective:

Students will listen to a story and then be able to relate the events and characters of that story. (know the sequence, the character traits, cause & effect)

Procedure: Read the story, The Earth on Turtle's Back, ch. 4 and discuss.

*may want to introduce this story as coming from the Onondaga--Northeast Woodlands and point that area out on a map.

Ask students for favorite part of the story and quickly write down on sentence strips. Then while discussing, put the sentences in correct sequence.

1. Discuss why the turtle was a good choice to hold up the Earth.

2. What would have happened to the young wife if the animals hadn't helped her?

3. What would have happened to the Earth if turtle hadn't volunteered to hold it up?

4. Discuss each animal that tried to help and why the muskrat was finally able to pull

up the land. Ask each student to draw one of the animals trying to reach the land, and put up on a bulletin board, with a big picture of the turtle holding Earth on his back in the middle. Other questions and activities (for older students) for discussion are listed after the story.

Evaluation: How well did the student listen. Was she/he able to participate in the discussion and did she/he take the coloring assignment seriously.

Part 2 Science - The Food We Eat

Time: 35-45 minutes

Procedure: Review the above story. Discuss the seeds that the young wife brought with her. What plants could come from the seeds? Point out that many foods that are now eaten all over the world came from North and South America, and were introduced by Native Americans. Brainstorm some of these plants/foods. Working together and using old magazines make a collage of all these foods in the shape of a giant turtle.

Evaluation: participation

Part 3 Social Studies - Feelings

Time: 30-45 minutes

Objective: The students will be able to discern the feelings of the characters in the story and also be able to recognize those feelings in themselves.

Procedure: Review the main characters in the story and write them on the board. Use the chief of Skyland, young wife, animals, the muskrat and the turtle. Brainstorm the feelings each of them may have had in the story and note the time in the story when these feelings appeared. Discuss when students may have experienced some of the same feelings and what helped make them feel better when they had negative feelings.

Divide into groups of 3-4 to work in and ask the students to choose a feeling that they have had and to draw a picture of what was happening. (If anyone chooses a negative feeling, they could also draw a picture of what made them feel better.) Let students share their pictures of their feelings in their group.

Ask for volunteers to act out their feelings from their pictures while the rest of the class guesses which feeling is being demonstrated.

Evaluation: Participation, ability to share, and listen. Respect given to classmates.

ACTIVITY 2 MATH - MEASUREMENT

MAKING MOCK TURTLE SOUP

Time: 35-45 minutes

Objectives: The students will demonstrate math and life skills by using measuring cups.

Materials: Mixing bowl, measuring cups and spoon for each group of 4-5 students. Listed is the measurement of ingredients for one group.
2 1/2 cups of fruit cocktail
1 cup of miniature colored marshmallows (the green ones are turtles)
1/3 cup of walnut pieces
1/4 cup of shredded coconut

Procedure: Divide class into groups of 4-5 students. Each group will make their own mock turtle soup. They need to measure out and mix each ingredient. After everyone is done we can eat!

Evaluation: Each students participation in his/her working group and the success of the finished product.

NOTE - If any student is interested in a real turtle soup, get recipe from Nutrition Indian Cookbook by St. Ignatius School District 28, St. Ignatius, Montana 59865.

ACTIVITY 3 PENMANSHIP

Time: 30 minutes

Objective: The students will finish a simple poem and draw a picture to go with it.

Materials:

Lined paper
pencil
crayons
white paper

Procedures: Write the unfinished poem on the board and ask students to finish it, on lined paper, then illustrate the poem.

LITTLE TURTLE
WHAT'S IN YOUR SHELL?
A _____, A _____,
AND A BELL!

Evaluation: The neatness of the printing. Correct copying from board.

ACTIVITY 4 READING COMPREHENSION

Time: 60-90 minutes

Objective: Using the literary approach the students will read the following story, and will be able to convey an understanding of the story.

Materials:

Book: How the Turtle Got It's Shell
Told by Walter Denny
Illustrated by Algie Paipot
co.1987 Rocky Boy School
Paper, pencil & crayons

Procedure: Each student has own book and follows along while the teacher reads the story out loud. Next, oral reading. Then volunteers can read each page. May read 3 or 4 times, as time and interest permits. Discuss and ask questions.

Divide into groups of 3-4 for finding word game. Each group gets a paper. Write the alphabet, one letter to each line. Each group tries to find a word that starts with that letter and write the page number down. Given 5-7 minutes, the group with the most words win. Make own big list on board, using the groups words.

Using the words from above, review and discuss the story. Point out how hard it was to travel, and what difficulties faced the man. Ask each student to think about what the man might ask for if it was his birthday. Tell them to write it down and to explain why he might like or need that gift. Also illustrate him using the gift.

Evaluation: Participation and seriousness of the group activity. Was the student able to support his/her answer of the gift in the writing part.

ACTIVITY 5 PE - MOVEMENT

Time: 45 minutes

Materials: Optional - Music slow & fast paced
Large, open space

Objective: The student will be able to control his/her movements to make various poses, based on his/her imagination and knowledge of the stories read earlier.

Procedure: Ask each student to move to her or his own space with room to move.
Ask each student to move like a turtle walking on land
If the turtle had the earth on his back,
If the turtle was swimming
Move when it was hot and cold

Move as if a man changing into a turtle

If music is available ask them to move to the different paced music as a turtle would.

Evaluation: Was the student able to coordinate her/his movements and actions to fit the situation?

ACTIVITY 6 ARTS AND CRAFTS

Materials:

Paper plate and a pattern of a turtle head
Feet and tail for each student
Scissors and glue
Crayons/markers

Objective: The students will be able to show hand to eye coordination and small motor control by finishing the project. Also the students will be able to follow/demonstrate the skill of following directions.

Part 1

Time: 45 minutes

Procedure: Demonstrate making the paper plate turtle and let the students go. (I did not include a copy of a pattern, as turtle patterns are easy to find.)

Evaluation: Neatness and success of product.

Part 2 Making a Game

Time: 45 minutes

Materials:

Popsicle stick
yarn or string
4" x 4" piece of cardboard
scissors and hole puncher

Procedure: First, you may want to explain that the Native Americans have developed and played many different games. We are going to make one that is based on such a game.

CATCH THE TURTLE

Each student gets a stick and a piece of cardboard and a 20" piece of string. Must cut the cardboard to look like a turtle (may want to use a pattern) and cut a hole in the center (about the size of a quarter). Punch a hole in the corner to tie the string into. Tie the other end to the stick.

Hold the stick and toss the turtle into the air. A point is scored each time the turtle gets caught.

Evaluation: Listening to instructions and able to make the game.

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FIGURATIVE LANGUAGE UNIT

by

Susan Brown

Statement of purpose: The purpose of this unit is to teach students figurative English. There is a need for this because American Indians have a background with little figurative English (M. Fedullo). Because these students have little experience with figurative English it needs to be taught to them so they will have a better understanding of language which will reflect on their reading and writing. According to Fedullo, there are seven major types of figurative English that need to be taught and this unit will reflect that. This unit will use cooperative learning groups as much as possible because this tends to promote higher achievement. (Effective Practices in Indian Education)

Time: Seven 45-minute periods.

Student Objectives: Each student will be able to define the following figurative expressions: idioms, euphemism, metaphor, pun, irony, overstatement, and understatement.

Each student will be able to identify idioms, euphemisms, metaphors, puns, irony, overstatement, and understatement in written and spoken English.

Each student will write a poem.

Each student will illustrate an idiom.

Each student will work cooperatively with other members of their group.

Each student will work with a group to investigate figurative expressions.

Materials Needed: poster board, colored pencils, markers, envelopes, journals (make up own).

Day 1

Introduce students to figurative English. Give students definition of seven kinds of figurative English. Discuss and explain.

Activity: Students will brainstorm a list of idioms and discuss what each idiom means.

Day 2 Idioms

Activity 1: Students will illustrate an idiom on the outside of envelope. Then they will make a puzzle of the expression and definition and put inside of the envelope.

Activity 2: As an ongoing activity, after students are introduced to idioms there will be a different idiom put on the board every day for students to read, think about and find the meaning of.

Day 3 Euphemism

Activity 1: Divide students into groups. Have each group brainstorm euphemisms. Give Mustang Awards to the group with the most euphemisms.

Irony

Activity: In groups students will think of expressions that have irony in them. Groups will share expressions with the class.

Day 4 Metaphor

Activity 1: Read Native American Poetry with metaphors aloud to students.

Activity 2: Students write poems. Divide students into 4 groups. Each metaphor in each group is numbered from 0 to 9. Metaphors are taped to board. Teacher will give students a method to come up with a 4 digit number. Using their 4 digit number students will find number on columns of metaphors and have basis for poem. Students may add as many more lines as they want.

Day 5 Puns

Activity 1: Knock knock jokes are great examples of puns. Have students come up with knock knock jokes. Have students make posters illustrating the jokes and write the jokes on the poster.

Activity 2: Personalized license plates are also concise puns and can be used in activities. Put students into groups to do Poetic License worksheet.

Activity 3: Students make license plates to reflect their interests or hobbies.

Day 6 Overstatement

Activity: Group investigation. Introduce students to exaggeration or overstatement. Divide students into groups to read mini tall tales. After the group has read the tales have each group choose their favorite and compare and contrast the different tales. As a whole group discuss the students' favorites and how the tales are alike and different. Have students formulate further study on tall tales. They might want to read more tales, write their own tales, illustrate one of the tales read, put on a skit, or do further study of their own choosing. After they have completed their group study have the students share their projects.

Understatement

Activity: Recycle group investigation activity using understatement instead of overstatement.

Day 7

Have students bring figurative language from home, something they have seen on TV, or some form of figurative language from newspapers, magazines, or books. Discuss in class.

Concluding activity: Baseball using questions about Figurative English.

Students could also keep journals during and after the unit. They would use them to write in at the end of the period when they have learned new figurative language.

Evaluation: Students will be evaluated on quality of work on posters, license plates, and idiom puzzles, participation in groups and class activities. Students will be able to define the figurative expressions.

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DEFINITIONS OF FIGURATIVE EXPRESSIONS

IDIOM: A phrase that must be taken as a whole, usually having a meaning that is not clear from the meaning of the individual words. Ex. Horse of a different color, meaning different, unusual quality or style.

EUPHEMISM: A mild or roundabout expression substituted for or considered improper or too harsh or blunt. Ex. died--passed away, lost.
spying--intelligence gathering.
fat--plump, round, heavy, chubby.

PUN: A humorous use of a word to suggest another that sounds the same. Also called a play on words. Ex. Slippers are shoes made from bananas skins.

METAPHOR: A figure of speech in which something is described as though it were something else. A metaphor works by pointing out a similarity between two unlike things. Ex. Mosquitoes are little frail vampires.

IRONY: The expression of one meaning by using words of the opposite meaning in order to make one's remarks forceful. Ex. Saying spinach is your favorite food when you don't like it at all.

OVERSTATEMENT: A word or words used to exaggerate. Trying to make a person or object bigger or better than it really is. Ex. He caught a fish so big he had to hire a crane to pull it onto the shore.

UNDERSTATEMENT: A word or words used to represent something less strongly or strikingly than the facts would bear out. Ex. Saying "This old thing." when receiving a compliment about a fairly new outfit.

POETIC LICENSES

Directions: In the left-hand column below are 15 vanity license plates, each plate announces the profession of the car owner. Match each plate in the left-hand column with the corresponding profession in the right-hand column .

1.	ADAM81	___aerobics instructor
2.	BYLOW	___apple grower
3.	CLUESO	___contractor
4.	DECOR8	___dairy farmer
5.	DOULIE	___dentist
6.	4CAST	___detective
7.	IC2020	___eye doctor
8.	IEDUC8	___interior decorator
9.	IOPER8	___lawyer
10.	ISUM4U	___police officer
11.	LOCMUP	___polygraph examiner
12.	MOOTEL	___school teacher
13.	RENOV8	___surgeon
14.	2THDR	___weatherperson
15.	YRUFAT	___stockbroker

Other personalized license plates convey a sense of identity and humor. Match each plate with its creator, as listed in the right hand column.

16.	DOIOR2	___Chicago Cub fan
17.	EIEIO	___farmer named McDonald
18.	4DCUBS	___flirt
19.	HIOSVR	___habitual debtor
20.	HIYAQT	___knitter
21.	HOP2IT	___Lone Ranger fan
22.	PURL2	___Miss Piggy fan
23.	2CTER	___sportscar owner
24	10SNE1	___tennis buff
25.	XQQMOI	___VW Rabbit owner

THE PET CATFISH

One day a boy went fishing and caught a catfish that was too little to cook. So he put it in the horse trough and made a pet of it. The catfish began to follow him around wherever he went. One day it followed him to school. On the way the two had to cross a little stream by way of a foot log. Somehow, in going across, the catfish lost its footing, slipped off the log, fell into the stream, and drowned.

United States

THE GREATEST BOAST

There was a woman who had three sons, and the only property she had to leave them was a pear tree. When she died she left a will which none of them could understand. Since each son wanted the pear tree, they took the will to a judge and asked him to interpret it.

The judge read the will and said, "The pear tree is to go to the one of you who can boast of the greatest achievement."

The eldest son made his boast first: "When I am chasing a hare, I can skin the hare without even checking his flight."

The second son boasted next: "If a man is galloping by on a horse, I can take the shoes off the horse without reducing the horse's speed."

The youngest one now spoke: "I can climb the highest mountain to a spot where all the winds are blowing, and if a featherbed is open there and all the feathers are shaken out, I am so quick that, no matter how strong the winds or how light the feathers, I can gather all the feathers back into the featherbed."

It was to him that the judge gave the pear tree.

Germany

THE BOASTFUL ALASKANS

One Alaskan said: "It gets so cold where I live that our words freeze coming out of our mouths. We have to throw them into the frying pan and thaw them out to know what we are talking about."

United States

A SHILLING FOR A LIE

One day a man saw two boys playing marbles and said, "I will give a shilling to the one of you who can tell me the biggest lie." The first one spoke: "My father is a hunter. He shot a flea three hundred and sixty-five miles away in the right eye and didn't kill it." The second boy said, "My father is a mason. He built a wall so high that God had to come down and ask him to take out two bricks so that the moon could pass over." The man divided the shilling between the two boys.

Grenada, British West Indies

TRAVELING TO SEE WONDERS

A man from Northern China heard so much about the huge bridges in Southern China that he set out to see them. On the way he met a man from the South who was traveling north to see the huge carrots that, he had heard, grew there.

The Southerner suggested that, instead of continuing their long journeys, each should describe the wonders of his region to the other.

"As for our bridges," he said, "a man fell off one a year ago, and his body has not yet reached the water. How's that for high?"

"It is indeed high," said the Northerner. "As for our large carrots, you are wasting your time in traveling to see them. By next year they will have grown big enough to be with you in the South.

China

THE SCARFACE LEGEND: TEACHING FOR TODAY

By

Jan Richards

Introduction:

Originally Indian legends were meant to be more than entertainment. They taught culture: a unique way of looking at life, behaving toward each other and the environment, and interpreting the natural world. This method is still a viable approach to indirectly discussing behavior, teaching respect for and relationship to the environment, and validating a cultural experience. This unit uses several interpretations of the Scarface legend to teach creative writing and thinking skills, as well as incorporating science, math, social studies and art.

TIME REQUIRED: Five 45 minute sessions spaced as appropriate: correlating activities for art, math, social studies and science; two integrated lessons, one that can be integrated into a daily story reading time, and one into class meetings indirectly dealing with behavior problems.

MATERIALS REQUIRED:

Star Boy by Paul Goble
The Legend of Scarface by Robert San Souci
Anpao by Jamake Highwater
I Wear the Morning Star by Jamake Highwater
Large group size chart paper
It's Like My Heart Pounding by Mick Fedullo
Books and material for interdisciplinary subjects - see topic

Lesson 1 SKY BOY, SEMANTIC MAPPING

Objectives:

To discover children's prior knowledge of legends.
To find storytellers in the community.
To practice cooperative group skills.
To use semantic mapping to organize material and practice preoutlining skills.
To practice thinking skills by categorizing.
To encourage critical thinking concerning the underlining lessons promoted in television programs, etc.

TIME: 45 minutes (10 minutes each in discussion, group mapping, sharing information, and storytelling. Allow an extra 5 minutes where needed. Telling the story may be saved for an end of the day quiet time.)

METHODOLOGY AND PROCEDURE:

Cooperative learning groups:

Divide students into groups of four.

Timekeeper - monitors time on task and time left to complete tasks assigned
Record Keeper - takes notes

Input Keeper - encourages everyone to participate
Output Keeper - presents material to large group

In the large group briefly discuss legends from many countries that you have previously encountered in class. Define the distinctives of Indian legends: origin, purpose, and characters involved. Let the class know that they will be studying and comparing some Indian legends in the next few days, but first you need to know how much they already know and what resources they have available at home and in the community.

Break up into small groups to answer the following questions:

How many local Indian legends do you know?
What is the favorite?
Do you have books or people in the community who are legend resources?
From what you know, what usually is included in Indian legends?

Bring together the groups to consolidate the information on the board. Have the class organize into categories the information on what is contained in legends. Use the semantic map form in the index, although they might not come up with the same categories. Save the map on chart paper to use for review later, and to make additions or consolidations as the class gains more experience with legends. If not mentioned in semantic mapping, discuss the Sky World.

Read Star Boy. Depending on the class, do a semantic map of the story individually, in groups, or as a class. Emphasize the lessons to be learned from the story.

Homework: Map a TV program, together with the lessons that it teaches (good and bad). Discuss these during opening exercises the next morning.

Evaluation: Have the groups evaluate themselves at the end of group time for time on task, involvement of all members, and visual presentation. If this differs greatly from what the teacher observes, a conference needs to be held with the group. Check the semantic maps to see if the students understand the concept.

Interdisciplinary Subjects:

Social Studies - Discuss tipi designs. Use information in the preface of Sky Boy. Discuss why the Sky sequence of the story uses different artwork. Have students design their own tipi. Compare house decorations with those of other nations, (Swiss, German, Japanese, Scandinavian, etc.).

Math - Read the story of Anno's Multiplying Jar. Look at Goble's stories, Star Boy and The Girl Who Loved Wild Horses, to solve multiplication problems using the very predictable flowers, insects and animals. For example, on the title page of Star Boy, compute the number of lupine petas (6 x 20), dots (2 x 14) or legs (6 x 14) on the butterflies. Have children make up problems for each other to solve.

If Fibonacci patterns have been studied, compare the root on the Sky hole page with pine cones or pineapple. Find out what kind of a root it is.

Lesson 2 THE LEGEND OF SCARFACE, I-CHARTS

To review the distinctives of Indian legends.
To compare similar legends using an I-chart.
To use context clues to understand new vocabulary.
To apply basal scope and sequence to literature.

Methodology and Procedures:

Review the semantic map for Sky Boy that the students came up with individually or as a class. Tell the class that we will read another Scarface legend to compare with Goble's version.

Read The Legend of Scarface by Robert San Souci. Discuss context clues for understanding vocabulary words (such as - indicated, pemmican, resolutely, arrogant, vow, and lodge). Use the basal score and sequence to pinpoint any other important skills that could be taught using this story.

Break up into cooperative groups. Explain I-Charts (p. 103). Model one guiding question comparing the two stories, requesting suggestions. Hand out different question strips (classroom chart size) for the groups to fill out. Have them think of another comparison to make on their own.

Discuss I-charts, also preferences for stories, endings and artwork. Add I - charts to an on-going bulletin board that includes the semantic chart, and will include artwork, poetry and stories. Add or change semantic map as appropriate.

Evaluation: Evaluate extent and depth of comparisons, as well as reasons for preferences. See what needs to be emphasized when the comparison with Anpao is done. Have class again do self-evaluation for group work. Determine if restructuring needs to be done.

Interdisciplinary Subjects:

Social Studies: Discuss oral tradition. Invite resource people discovered in anticipatory lesson to share stories with class.

Discuss legend patterns and lessons taught.

Science: Use the lessons "Discover the Wildflowers of your Area" and "Sketching Local Fish and Birds" from Hands On/Minds On: Science Activities for Children from AISES, 1992, as a preparation for illustrating the stories the students will write in the culminating lesson.

Integrated Lesson 1: Anpao, Story Read Aloud

Start reading Anpao by Jamake Highwater, a chapter at a time, to the class during the regular read-aloud storytime. Have the class keep a journal, writing a sentence summary or a very short semantic map for each chapter, along with reactions to the story. Preread

yourself so that you can discuss ahead of time moral lessons, i.e., compare student's definition of beauty (p 15) or courage (p 36) or independence (p 228) with Anpao's.

Objectives: To set the stage for expanding ideas into cohesive paragraphs, as the students see how Highwater took the sections of the Scarface myth and expanded them, as well as blended other myths into it. To set the stage for adding to the semantic map for the legend.

To practice finding the main idea of a story.

Evaluation: Check journals on a regular basis for depth of insight or confusion. Monitor discussion to see if more discussion needs to be done before story, or if story is too difficult.

Lesson 3 Poetry, It's Like My Heart Pounding

Objectives: To become familiar with and use personification in poetry. To identify the way Indian legends deal with the moon and the sun.

To prepare for writing a story as a culminating activity by gaining experience with descriptive language.

Methodology and Procedures: Use Lesson three in "It's Like My Heart Pounding by Mick Fedullo. For older children, compare the descriptive feeling for the moon found in Anpao and I Wear the Morning Star (Integrated Lesson 2.) You may also want to use Moonsong Lullaby by Jamake Highwater, The Trees Stand Shining: Poetry of the North American Indians by Hettie Jones, or compare the feeling of this poetry to the haiku in Fat Polka-dot Cat and Other Haiku, by Betsy Maestro. At your discretion, the poem and prayer at the end of Star Boy could be compared with the ancient Near East poetry of Psalm 19, the first six or fourth through sixth verses.

Interdisciplinary Subjects:

Science: Study the paths of the moon, sun and stars. If possible, visit a planetarium to see how the morning star, evening star, moon and sun interact. Construct your own mini planetarium using a lightbulb and a half of a large ball, showing how the stars look in the spring, summer, fall or winter skies.

Integrated Lesson 2 I Wear The Morning Star, Emotional Responses to Life Experiences

Objectives:

To discuss in an indirect, anonymous way, behaviors that may be inappropriate in the classroom.

To allow students to discover that they are not alone in how they might be feeling.

To discover alternative ways to handle feelings.

To practice problem solving in dealing with behaviors that are disruptive to the group.

Time: As needed and as appropriate.

Methodology and Procedure: Since, as Deborah LaCounte related, Indian students are reluctant to share inner struggles, since direct criticism is counter-productive, and since legends and stories have been traditionally used to teach behavior skills, using excerpts from I Wear the Morning Star by Jamake Highwater may be effective in discussing problem behavior in the classroom. As this subject material is highly subjective in relation to the classroom composition and personality of the teacher, I am merely offering suggestions as to its use. Excerpts from the novel can be used to discuss fear and withdrawal, self esteem, acting-out behavior, and teacher response (good and bad). The teacher's monograph by Floy Pepper, Effective Practices in Indian Education, has an excellent chapter on "How Do Teachers Conduct Group Discussions," and using a coyote myth in "How Do Teachers Structure Learning Experiences."

Lesson 4 Culminating Activity; Writing A Story

Objectives: To take what students have learned about the characters, plot and internal lessons of Indian legends to create their own stories. To use what the students have learned about descriptive language to add depth and variety to their stories.

To use what the students have learned about depicting mood and detail into their story illustrations.

Methodology and Procedures: Review the semantic map and distinctives of Indian legends. Discuss how Highwater brought those into stories of modern life. Brainstorm and model how a modern-day problem could be told in this style, (i.e., a boy wants something that has been promised to someone else, journeys to make a request, finds help along the way, exchanges some service of value, is taught a valuable lesson that results in a visible reminder.)

Allow students to do story independently or in cooperative groups. If in cooperative groups, after brainstorming and choosing a character and problem to solve, have one person start the story and each one add a section until the story is done. Tell the students how the stories will be evaluated:

Content should include: (20 points each)
1. Character, problem, helpers along the way, and solution
2. Lesson learned and visible reminder of lesson
3. Respect for tradition, environment, elders or property
4. Descriptive language
5. Illustrations that include detail and mood

Have students get together with their peer editor(s) after story is done (process is established earlier in the year), before work is handed in. Do not do illustrations on same paper as story. Have volunteers or aides type stories into computer to be edited further and completed the next lesson.

Evaluation: Check to see that requirements of story are met. Check for mistakes in spelling, grammar, and syntax that need to be corrected, and/or retaught in a class, small group or individual setting.

Lesson 5 Finishing and Sharing Stories

Objectives: To use previous or newly taught skills to correct or improve stories.

To appreciate others' stories and recognize legend distinctives and descriptive language.

Methodology and Procedures:

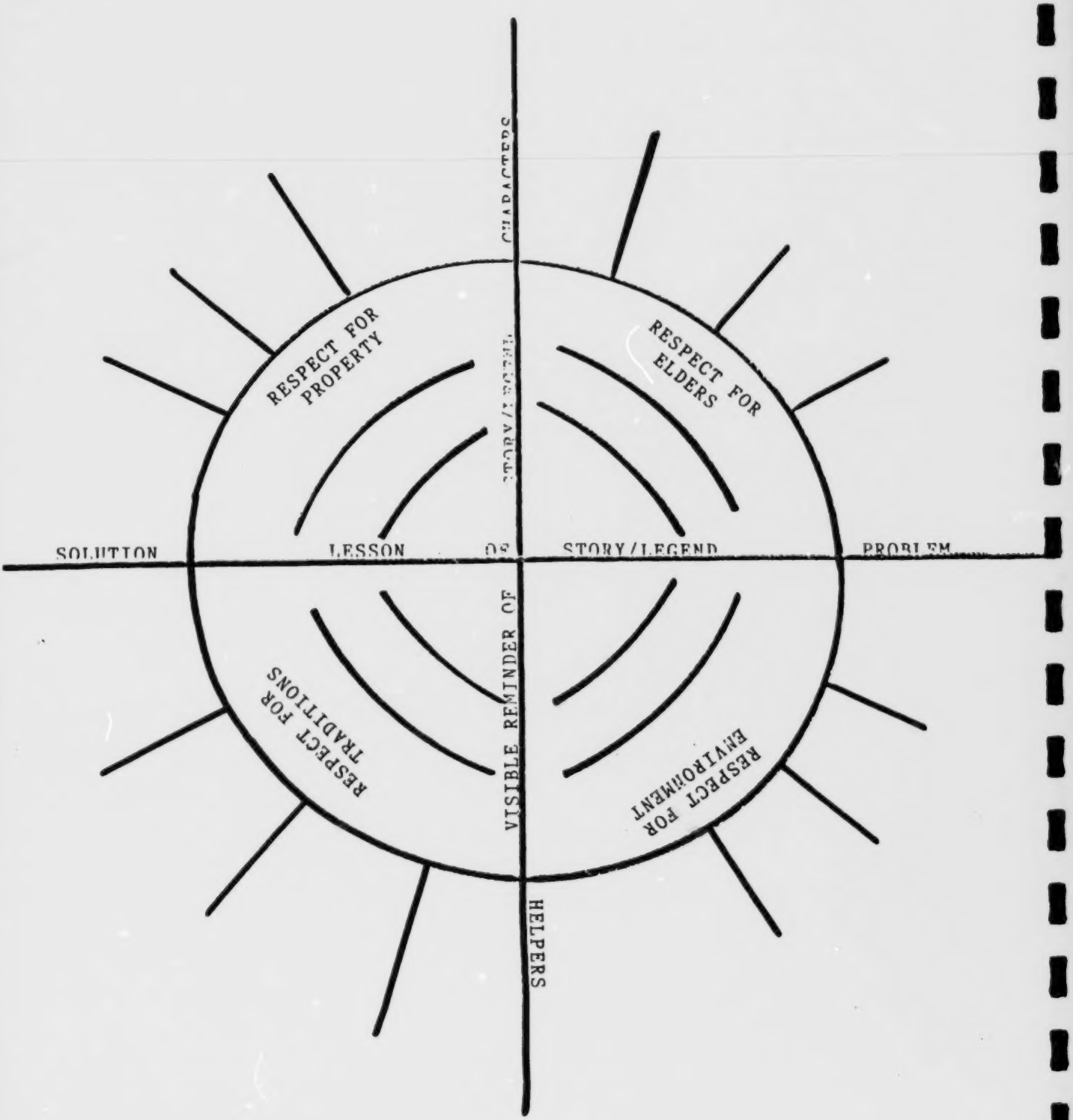
Hand out stories to be corrected. If to be done on computers and a lab is not available, arrange individual time to do the corrections. Conference with individuals who need specific help.

Share stories, discussing required content included and parts enjoyed. Have class fill out evaluation cards for each story. Bind stories or put on the bulletin board to be read and enjoyed by the class.

Evaluation:

Were the required corrections completed? Did the students use their knowledge of legends to comment on the stories shared? Was there an appreciation of the distinctives of Indian legends demonstrated by the stories and comments?

SEMANTIC ORGANIZER



INQUIRY CHART SOURCES	GUIDING QUESTIONS									
	TOPIC Scarface Legends	How does ( ) compare?	(Artwork)	(Beginning)	(Helpers)	(Pathway to Sun)	(Ending)	Other	(Lessons Learned)	
	Sky Boy									
	The Legend Of Scarface									
	Anpao									
	Other									

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DEVELOPING SELF-ESTEEM IN THE NATIVE AMERICAN STUDENT

By

Cherlynn Blake

Grade Level: Intermediate - can be modified to other levels

Time: Two Week unit

Information

While attending the Montana Institute for Effective Teaching, I was moved by many of the presentations. The one that has had the biggest effect on me was that of Raymond Reyes' "Perspective on Indian Student Self-esteem." I found it difficult to announce that "I am a winner" and that "I can make a difference." I found myself out right doubting these self affirmations. This really began to trouble me because as a teacher, I am a model. I try and instill these very attitudes into my students. How can I expect my students to attain something that I have not yet reached? What kind of model am I within the classroom and elsewhere? Through facing these questions and honestly looking at myself, I knew I had some work to do. My intentions of creating a unit on building self-esteem was to learn how to build my own self-esteem so that I could effectively implement it into the classroom. The goal of this unit is to address the different aspects of self-esteem and to introduce different esteem building activities which are applicable to the classroom setting and to the Native American student.

Self-esteem is the accumulation of beliefs, attitudes, and feelings of what we have stored about ourselves. Self-esteem is when we esteem ourselves knowing we are worthwhile. Henry Thoreau said, "What a man thinks of himself, that is which determines, or rather indicates his fate." If this is true, then nurturing our student's self-esteem is perhaps the greatest gift we can give them.

Dr. Louise Hart in her book The Winning Family states, "Children tend to view parents and authority figures as all-knowing and all-powerful. They think 'Those important people treat me as I deserve to be treated. What they say about me is what I am.' When children are respected, they conclude that they deserve respect; they develop self-respect. When they are treated with esteem, when they are cherished, they conclude that they deserve esteem, and they develop self-esteem. On the other hand, if they are mistreated or abused, they conclude that they deserve that--that they had it coming; it becomes natural for them to allow mistreatment from others." As adults dealing with children, we naturally affect their self-esteem by the way we treat them. It is crucial for us to be aware of our interactions because we directly influence how children feel abut themselves. How children feel about themselves affects every aspect of their experience. Their responses are shaped by who and what they think they are. According to Nathaniel Branden in How to Raise Your Self-Esteem, "The dramas of our lives are the reflections of our most private visions of ourselves. Thus, self-esteem is the key to success or failure." Let us help our children on the road to success by nurturing their self-esteem.

Daily Journal

Time: 15 to 30 minutes per day

Objectives: Students become aware of the importance of their feelings and of listening through Group Talk-Arounds.

"Learning is an active process of sense-making and knowledge construction that takes place mostly through social participation in authentic tasks."

Gala Leinhardt
Scientist Learning Research and Development Center
Professor School of Education
University of Pittsburgh (April 1992)

Bruno Bettelheim remarked, "If I were a primary grade teacher, I would devote my time to problems of socialization. The most important thing children learn is not the three R's. It's socialization. Listen, listen, listen to the children and get them to talk."

Materials:

Each student will have a journal
Have chart posted with Group Talk-Around Rules:

1. Only one person speaks at a time.
2. Everyone has eye contact with the speaker.
3. Each person has a turn and must speak loudly enough for every person in the group to hear.

Activity:

1. The students will get their journals and record the question on the board, "How do you feel about going to school?"
2. The students will write down the response to the question and give at least three reasons why they feel this way.
3. The students that finish early can do illustrations to go along with their feelings.
4. In groups of three to five, students take turns reading their journal entries. The Group Talk-Around Rules need to be followed.

Doing this daily with various questions gives students practice in writing, listening, and speaking. It also lets students know that their feelings are important and so are other student's feelings. It teaches the students good listening skills allowing the students a chance to get to know one another better and foster a feeling of class unity.

Evaluation: Observing group discussions and reading journal entries.

Lesson 1 "Feeling loved is the first and most fundamental need of a child." Dr. L. Hart

Time: 40 to 50 minutes

Objectives: Students will become aware of their uniqueness and of their value. Students will give and receive positive thoughts towards each other.

Materials: Writing paper and pencils

Activities:

1. Discuss with the class that just as plants need good soil, water, and sunshine to flourish, we as humans also need certain growing conditions. First and foremost we need unconditional love. We also need to feel safe at home and at school. We need to feel secure about our future and not constantly worry about what is going to happen.

   If we ignore the needs of our house plants our plants might die. If we ignore our needs, we will have some trouble. Humans have basic needs of food and shelter, but we also have emotional needs of love, respect, acceptance, understanding, support, encouragement, affection, belonging and security. What if these needs are not being met? The best medicine according to Abraham Maslow: "obviously the treatment of first choice is to love him..., just slop it all over him. Clinical and general human experience is that it works." We are going to take the first steps in encouraging and loving ourselves and each other. Positive thoughts are a beginning, just as seeds are a beginning to plants.

2. In groups of four, look up the definitions for the words love, respect, acceptance, understanding, support, encouragement, affection, belonging, and security. Discuss times in your lives when you experienced these different things, how did it feel? Write a sentence or two about the different experiences for each word.

3. Get with a partner and sit facing each other. One person, A, looks the other, B, in the eyes and says, "Tell me how you're terrific!" That's the only thing A says.

   B responds by saying, "I'm terrific because..." and completes the sentence. B repeats this sentence with different endings for three or four minutes. At the end of this time you switch roles.

After you both have taken a turn, talk about it. How was it to hear those terrific things about your partner? How was it to say those terrific things about yourself?

Evaluation: Observation of students working together and the group assignment.

Lesson #2 String of Hearts

Time: 40 to 50 minutes

Objectives: Students become aware of their feelings towards themselves
Students become aware of their feelings towards others
Materials: Construction paper of various colors
Marking pens
Yarn or string
Lace doilies

Activities:

1. Have students get with their partners from Lesson 1. Review with the class the

objectives from Lesson 1. Have the students recall why they were terrific. Write the reasons on the board. Look at all the positive qualities that are on the board and discuss the importance of them. Why is it important to be honest and truthful? Have the students brainstorm for other qualities.

2. Have the students reflect on themselves and identify their best qualities. Let the students know that each and everyone has something terrific about themselves and we are going to focus on our terrific qualities.

3. After students have recognized their best qualities have them cut out a heart from construction paper and write the quality down on the heart. After they have written down all of their qualities, they make a heart for their name. After all the hearts are finished, the students can string them together with the yarn. They can make a big bow at the top to hang their string of hearts up and they can decorate the hearts with lace doilies.

4. Have the students think of someone who is an encouragement in their lives. Have the student identify this special person's positive qualities and have them make a String of Hearts to show their appreciation for them.

Evaluation: Contribution to class discussion
The Strings of Hearts

Lesson #3 The importance of good models

Time: 50 to 60 minutes

Objectives: Students will become aware of good models.

Materials: The Legend of Scarface by Robert San Souci

Activities:

1. Review the positive qualities that were discussed in Lesson 2. Discuss how we look to people for encouragement and support. Discuss the special people that the students picked and decide whether they are good role models or not. What is a good role model and why are they important?

2. Tell the class that you are going to share a story with them, The Legend of Scarface. That as a class we want to identify the different characters and decide whether they are good role models or not. Read the story to the class.

3. Each student individually chooses a character and writes down whether he/she is a good model. The student then needs to identify three qualities or lack of to support their original statement. After students are finished share each other's opinions and discuss the role model as a class.

4. Have the students think of two people that they admire. Have every student write the names of the two people and list each person's qualities. If they finish early

have them illustrate the two people they chose. Allow time for students to share their work.

Evaluation: The writings and drawings of the chosen people that the students admire.

Lesson 4 "Totem Poles" ---adapted from Native Americans by Teacher Created Materials, Inc.

Lesson Overview: "Totem poles were only made by the tribes of the Northwest. Contrary to popular belief, they have no religious meaning: they tell a story. Strangely enough, if the onlooker does not already know the story, he cannot "read" the Pole. There are many totems today that have lost their stories. These are called puzzle poles. A totem pole was a symbol of the family's or chief's importance. The taller the totem, the more important the individual. A pole was erected from various reasons, usually as a big party called a Potlatch. Preserving the poles was almost impossible. They were left outside to endure the sun, wind, and rain. Therefore, they were painted with brightly colored animal oils that decorated as well as preserved.

Of the more than 100 symbols carved on the wooden poles, some were used more than others. Tribes often selected animals to identify with. Birds were popular. Snakes symbolized evil. Halibut frogs, beavers, bears, killer whales, seals, and thunderbirds were also often used. To save space animals were often represented by parts rather than the whole."

Time: 60 minutes

Objectives: Students will become aware of their connection and belonging through focusing on class unity and identity.

Materials: Lots of boxes; construction paper; stapler; scissors; paints and brushes; lots of newspaper; pictures of totem poles.

Activities:

1. As a class, list certain special events such as a class field trip or a special visitor, etc. The longer the list the better.

2. Stack the boxes in an interesting manner. Use the stacking pattern to plan the totem.

3. Once the class has decided which box should represent which special class event, take the boxes apart and assign each to a small group.

4. Have the groups decorate (draw/paint) the box to represent their event. Let the boxes dry.

5. Reassemble the totem. Have your own class Potlatch. A Potlatch was a ceremony to erect a totem pole, a chance to tell its story, and a reason to have a party. Have each group tell their part of the story. Invite the special people

and/or the role models of the students to come and listen.

Extension: Have the students construct their own small totems using small boxes, soup cans, construction paper, etc. These should represent milestones in their lives such as learning to ride a bike, birthdays, school awards, etc. Have the students write stories about their totem poles. The class could have another Potlatch to celebrate these new totems.

Evaluation: The finished totem poles

Lesson 5

Living is giving... since we are all unique, we have special gifts to give, and because we are all connected we have plenty of people to share our gifts with, giving can make one feel good about oneself.

Time: 40 to 60 minutes

Objectives: Have children focus on the positive bonding effect brought about through giving and receiving among close relations with others.

Materials: It's Like My Heart Pounding; Imaginative Writing for American Indian Students by Mick Fedullo

Activities: Lesson 18--"Gifts From the Heart"

Evaluation: The poems that the students write

Lesson 6 Listening Skills

Lesson Overview: "Communication skills are the most basic important skills that we need in life. Without them we are doomed to continual frustration, misunderstandings, and loneliness. Communication skills allow us to develop friendships and deep love relationships that enrich our lives and enhance our families. Jung said, 'People are in institutions because no one will listen to their stories.' Really listening expresses interest and caring. It is a powerful and intimate experience that enhances self-esteem and friendship. Listening is a great gift--that we can all give. It's an important skill that will improve the quality of our family life, our relationships, and everyone's self-esteem." --from The Winning Family by Dr. Louise Hart

Time: 40 to 50 minutes

Objectives: Student will become aware of active listening skills

Materials: Active Listening Skills

1. Be interested. Look interested. Look into the eyes of the speaker. (When listening to children, sit or crouch down to be at their level.) Face the speaker directly; if you are both sitting, lean forward slightly.

2. Put aside judgment and criticism. Get into their experience and feelings; get inside their shoes and try to understand what happened. Put yourself and your own concerns aside; don't be thinking about what you'll say next.

3. Be aware of non-verbal cues. Note the speed and inflection of the voice; the sighs and gulps; posture; the eyes glazing over or tearing. Reading between the lines gives you important information.

4. Let them finish. Don't interrupt. While you are the listener, let the speaker do the talking. At times it may be okay to briefly interject something if it enhances the other's story. The speaker has the ball; do not take it away. This may be difficult for those who are used to communicating competitively--impatiently waiting for a comma, then jumping in. There's a reason God gave us two ears and one mouth. Put your total attention on the speaker. You'll get your turn afterward.

5. Reflect the feeling(s) back to the other person, from his or her point of view. For example,"I bet you were scared," or "You must have been really excited," or "You must feel _____ because _____." A direct response to them about their experience completes their communication.

Activities:

1. Discuss the importance of being a good listener. For example, some cultures have been passed on through story telling and listening skills. If a culture doesn't have a written language, the transmission of their cultural history depends on the people's communication skills. Today with the popularity of the television few people are taught to listen, yet active listening skills aren't difficult to learn. Once you learn to use them you can teach others to use them and they will enrich your relationships and raise self-esteem.

2. Put active listening skills on the board or ditto off a copy for each student to read. Go over each skill giving an example and clear explanation of each. Have two students come to the front of the class and model the worst type of listening behavior, then have two other students come to the front of the class and model active listening.

3. Pair the students with a partner and have them practice active listening. Take turns being the speaker and the listener. Afterward discuss how it felt, did you really feel listened to? If not, what might your partner have done differently?

Evaluation: After practicing the active listening skills, have students model in front of the class with 2 to 3 minute conversations. Have the class as a whole evaluate using positive feedback.

Lesson 7

"Rain Dance" from Native Americans by Teacher Created Materials, Inc.

Lesson Overview: Native Americans held many ceremonies designed to make sure they

had the food they needed to survive. These ceremonies almost always included music and rhythmic movement or dance. Singing and chanting were done to the rhythm of handcrafted rattles, drums, rasps, flutes, and/or whistles.

Rain was essential to the farming tribes for their crops and the hunting tribes for the health of the animals they used for food. So, rain dances were often performed in time of drought.

Time: 20 to 30 minutes

Objectives: Students will participate as a class.
Students will use listening skills.
Students will develop concentration and awareness of others

Materials: None

Activity:

1. Students stand in a circle. Everyone must be still and quiet.

2. The leader (either a student or the teacher) begins by rubbing his thumb and two fingers back and forth to make the "mist."

3. He turns toward the person on his right, who then begins rubbing his thumb and two fingers.

4. Each person "passes the mist" until all children are making the mist.

5. The leader then changes his motion to rubbing his palms back and forth. He "passes the drizzle" to the student on his right and so on until all children are making drizzle.

6. The process continues with "rain"--patting thighs; "downpour"--stomping feet.

7. To end the storm, the process is reversed until the leader is making the mist alone.

Extension: Add rhythms with instruments made by children.
Add a rain chant created by the class.

Evaluation: Class participation in the activity

Lesson 8 What You Do Makes A Difference

Lesson Overview:

When in council, Iroquois Indians have a long-range vision. Their vision guides their lives and their daily actions. When making a decision they are aware of that what they do does make a difference. They consider how their decisions will benefit their people for

the next seven generations. We effect the people around us and even people away from us. What we choose to do does make a difference. How can we make a positive difference?

We have learned about what makes us special and unique. We have learned about the different gifts we have to offer; we all can give the gift of listening. By realizing what our gifts are we have the opportunity to make a positive difference in the world. We need to have a vision for ourselves. We need to see ourselves developing and using our gifts. We can make a difference.

Time: 50 to 60 minutes. Class support and encouragement of each other's visions throughout the year

Objectives: Student will identify at least two gifts
Students will list 10 desires
Students will list one gift that they want to give to the world
Students will create a vision for themselves using their gifts and their desires

Materials: Journal and pens or pencils

Activities:

1. Have students reflect on all the things that make them terrific. Have them think about all the things that they're really good at doing. Have the students write in their journals two or more gifts that they have.

2. Explain to the students what desires are and how we each have our own special desires. Have the students list 10 positive desires that they have for themselves. Then have the students share these positive desires with someone they trust.

3. Have the students finish this sentence: "If I could give the world the best present, I'd give...."

4. After students have identified their gifts and desires have them think of a way the two might go together. Have a quiet time in the class where the students can reflect on their gifts and their desires. Have them close their eyes and think about how they might use their gifts to obtain their most important positive desires. Once they can form this picture in their mind, they are creating a vision for themselves.

5. Talk about the visions. Share your personal vision. As a class we need to encourage and listen to each other's visions. Then throughout the year we need to inspire, support and celebrate the steps of progress. We can honor ourselves and each other through this. Everyday each and everyone of us do make a difference. If we can keep focused on our visions and believe in them, then the difference that we make will be a positive one!

Evaluation: The writings of the gifts and the desires within the student's journals.

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ONE OF A KIND:
A UNIT IN SELF-IMAGE

by

Denise DesJarlais

Introduction:

This unit is designed to increase the student's awareness of their individual differences and capabilities in a positive atmosphere. This awareness will contribute to build their self-esteem. According to Bean and Clemes, "in order to have high self-esteem, children must experience the positive feelings that result when they have a firm sense of connectiveness, uniqueness, power and models." (taken from Effective Practices In Indian Education: A Teacher's Monograph, Pepper and Coburn, November 1985).

This unit consists of activities that create a positive environment and provides for experiences that allow students the opportunity to have positive feelings in connectiveness, uniqueness, power and models. Through graphing activities, students will see their physical relationships, how they compare and contrast to others. They will also be aware of their uniqueness. The students will further explore these two concepts through self-image activities. The students will experience power in their contributions to cooperative groups and personal accomplishments with a ME book. Lastly, the students will experience models in the literature that will be provided. The stories the students will listen to and read will help to affirm their sense of knowing that their goals and standards are appropriate and important. By integrating stories from Native American Culture, it will give Native American students models with which they can relate. It will provide relative values, ideals and personal qualities with which they can identify. I feel it will also benefit non-Indian students by allowing them an opportunity to be exposed to the uniqueness and value of a culture other than their own.

I have selected this unit because it will integrate with a unit in our Silver Burdett reading series entitled "One of a Kind." It will also incorporate social studies objectives: self-image, cooperative learning, personal information (spell name, address, phone number), and charts and graphs (which are math objectives as well). These objectives will be met through a variety of activities that involve reading, writing, speaking, listening and art.

Time Required: Approximately 2 weeks, 45 minute period during social studies, other subject times included on specified days.

Objectives:

The students will:
be aware of individual likenesses to others
recognize value of differences from others
appreciate that everyone is unique
compare and contrast similarities and differences
understand how cultural heritage influences identity
be exposed to classmates' cultural backgrounds
develop self-image
work cooperatively with others
practice social skills
explore their family background
evaluate traits of story characters

demonstrate understanding of uniqueness through project

Materials Needed: Speakers from your community (I have not given names because they will differ for each community)
Copies of ME Book pages (included in this unit)
Poems from Spirit Whispers, St. Ignatius Anthology of Student and Faculty Writing (available from St. Ignatius School, District #28, St. Ignatius, MT for $2.00)
Apples: red, green, yellow, (enough for 1/2 for every student)
Teacher-made poster with Unique Chant
Name books It's Like My Heart Pounding by Mick Fedullo (Handout at 1992 Institute)
Sarah Winnemucca by Mary Francis Morrow
Little Firefly: An Algonquian Legend by Terri Cohlene
Pathki Nana by Ken Thomasma
Character map worksheet
Drawing paper
Roll or butcher paper
Crayons
Materials for beading: chamois, thread, variety of colored beads, needles
Suggested list of books for students

Methodology and Procedures:

Read Aloud
During this time I would read Pathki Nana by Ken Thomasma.

Individual Reading
I plan to have my students select trade books from a bibliography that coordinates with our theme to read during free time in class, partner reading with 6th grader and 20 minute daily reading at home. See suggested list at end of unit. I would conference with students on books. They would be responsible for a character map and a culminating project of to demonstrate the uniqueness of the character. The students would have a choice of projects, such as diorama, poster, cartoon, puppet, etc.

Day 1

Materials:
Apples (enough for 1/2 for every student--select red, green and possibly yellow)
Butcher or roll paper for class graph
Drawing paper
Crayons and markers

Activities:

1. Introduction to unit "One of a Kind."

2. Begin with apple activity. Ask students how these apples are like people. Discuss physical characteristics through comparison. "How do we compare on the

outside? Are we red, green or yellow?"

3. Have students gather information about physical characteristics of class members (eye and hair color, tall or short, long or short hair, etc.)

4. In cooperative groups, have students make a chart of information. Make a class graph of information. Discuss similar and unique characteristics.

5. Students draw a self portrait. Include later in ME book.

Day 2

Materials: Sarah Winnemucca by Mary Francis Morrow
Costume appropriate for character or someone from community or culture teacher to dress up as Chief Sara
roll or butcher paper
Little Firefly by Terri Cohlene
Handout for character map

Activities:

Reading Class

1. Dress up as Chief Sarah from book Sarah Winnemucca. (You could also have someone else play the role, such as culture teacher or person from the community.) Tell of Chief Sarah's unique story.

2. Discuss Sarah's character traits. Make a class character map on blackboard or roll paper.

3. Read story Little Firefly to the class. Have students work in established cooperative groups to discuss how she was unique. Have them make a character map of Little Firefly. Have each group present their map to the class.

4. Ask if this story reminds them of any other story they have heard (Cinderella). Tell students that often stories from different cultures may have the same theme or story line. Have them look for a familiar story line in their personal selection and share with the class if they find one.

Social Studies Class

Materials: Poem "Who Am I" by Kim McDonald from Spirit Whispers
"I Am Unique" teacher-made poster
Me in A Nutshell worksheet from ME book.

Activities:

1. Read poem to class. Discuss how people may be different on inside (feelings, thoughts, beliefs, values, etc.)

2. Review how characters in stories that have been read are unique in their traits. (Create atmosphere that differences are unique and that is okay).

3. Introduce "I Am Unique" chant. This is Self-Talk which is an important part of self-esteem. "Basically, your self-esteem is built from your Self-talk. The quality of Self-Talk dictates the quality of life and how you "feel about it." Relate the importance of self-talk to students. Have students repeat chant several times with feeling.

I AM UNIQUE

I am special, I am unique
Because I am special I am unique
I will dedicate my every effort today
To become the very best person
I can possibly be.
(taken from Marva Collins video)

4. Have students write personal characteristics on worksheet "Me in a Nutshell" for ME book.

Day 3

Materials:
Unique poster
Resource person from community to teach beading
Beading materials: Chamois, thread, needles, variety of beads (check with resource person)
Title Page for ME book
Dedication page for ME book
Address worksheet for ME book
Family tree worksheet for homework assignment

Activities:

Math Class

1. Discuss skip counting by 2, 3, 4, or 5. Discuss how patterns can be made with it. Have the students give examples of unique patterns.

2. Invite a resource person from the community who can demonstrate beading or use lesson from Tom Marinkovich to make friendship bracelet. Encourage the

students to be creative in their patterns of 2, 3, 4, or 5.

3. Display bracelets when completed and discuss how they are unique.

Social Studies Class

1. Have students repeat Unique chant with feeling.

2. Begin ME books. (I have included copies of the pages I use, but you could also have students design their own if you prefer). Have students color the cover in their own unique way. Glue or tape their school picture in box, include name and date.

3. Discuss dedication page in book. Have them decide who they would like to dedicate their book to and fill in page.

4. Pass out Address worksheet and have them fill in personal information (address, phone number, home). They may need help with address and phone, so have that information on hand. Have them include a drawing of their home at the bottom of the page.

Homework Assignment

Discuss with your family your name, what it means and why it was chosen.

Day 4

Materials:
Unique poster
Name books
Resource person to help with name meanings and origins
Name page for ME book

Activities:

1. Have students repeat "I Am Unique" chant with feeling.

2. Discuss names and what they mean from homework assignment. Have name books available for students that were unable to do this at home. I would have our culture teacher do the lesson. She has a lesson on names and their meanings in her curriculum.

3. Have students complete the name page for their ME book.

Day 5

Materials:

Unique poster
Selected poems from Spirit Whispers:
"Sound of Our Ancestors" by Dave Durgeloh
"My Family" by Glenda Sherwood
"Grandpa" by Kristen Roefleisch
"Precious Mother" by Wilhelmina Adams
Unique chant poster
Family tree paper

Activities:

1. Have students repeat chant with feeling.

2. Read poems. Tell students about the source of these poems. That they are written by students in 7th to 12th grades from St. Ignatius. It expresses how these students feel about their families and values their relationships.

   Poems about family from other selections could be used also. Discuss each poem and what the author is conveying to the reader.

3. Have students share in cooperative groups about someone special to them in their family and why.

4. Pass out Family Tree paper, begin in class and then send as homework to be done with their family. Allow several days for this to be completed.

Day 6

Materials: Unique chant poster
Resource speaker from community to talk about local traditions for this month
Drawing paper

Activities:

1. Have students repeat chant with feeling.

2. Invite a speaker from the community to talk about local Native American traditions during the month. (I usually do this unit during the month of December.)

3. Discuss family traditions for this month. Invite students to share with the class.

4. Have students draw a picture of one of their traditions and then write about it. Include picture and writing in ME book.

Day 7

Materials: Unique poster
The Girl Who Loved Horses by Paul Goble
Poem, "I Have a Dream" by Wayne T. Gann, Spirit Whispers
Dream worksheet from ME book

Activities:

1. Students repeat "I Am Unique" chant with feeling.

2. Read to the class The Girl Who Loved Horses. Discuss how the girl was unique and what she may have dreamed about.

3. Read poem "I Have a Dream."

4. Discuss dreams of what students would like to become or do one day.

5. Have students write a poem about their dream to be included in ME book.

Day 8

Materials: Unique poster
Just Pretend page from ME book

Activities:

1. Have students close their eyes and think of a creature that they would like to be. "What does the creature look like? How many legs does it have? What color is it? What do you see the creature doing?" Pass out Just Pretend page.

2. Have students fill in the Just Pretend worksheet and then write a short story about themselves as the creature.

Day 9

Materials: Unique poster
It's Like My Heart Pounding by Mick Fedullo, lesson 18-model poem

Activities:

1. Have students repeat Chant. (Continue this throughout the year to encourage individual self-talk.)

2. Follow lesson plan from Lesson 18-Model Poem.

3. Include Poem about gift from this lesson in ME book.

Day 10

Materials: all pages for ME book
staplers
parent volunteer or helper
student individual reading projects

Activities:

1. Students assemble and staple ME books. Include self-portrait and family tree.
2. Students give oral presentations of their individual reading projects.

Culmination and Evaluation: Evaluation will be individual completed ME books. (Because I do this in December, it makes a nice Christmas gift for parents or other significant family members.) Evaluation will also include participation in cooperative groups, writing and art activities, and homework assignments.

The individual reading, character maps and projects will be included in the evaluation process. Students will also present reading projects to the 6th grade partner class.

SUGGESTED STUDENT BOOKS

Hawk, I'm Your Brother by Bird Baylor

Morning Arrow by Nanabah Chee Dodge

Jim Thorpe by Thomas Fall

Jim Thorpe: Young Athlete by Lauren Santrey

Black Hawk Frontier Warrior by Joan Oppenheim

Buffalo Woman by Paul Goble

Chief Joseph Leader of Destiny by Kate Jassem

Sweetgrass by Jan Hudson

Sacajawea Wilderness Guide by Kate Jassem

Sacajawea by Olive Burt

Sacajawea--Bird Girl by Flora Warren Seymour

Charles Eastman: The Story of an American Indian by Betsy Lee

Annie and the Old One by Miska Mills

Groundhog's Horse by Joyce Rockwood

Jimmy Yellow Hawk by Virginia Driving

When Thunder Spoke by Virginia Driving

Maria Tallchief by Tobi Tobias

OM-Kas-Toe of the Blackfeet by Ken Thomasma

Naya Nuki: The Girl Who Ran by Ken Thomasma

Soun Tetoken by Ken Thomasma

Kevin Cloud, Chippewa Boy in the City by Carol Ann Bales

Legend of Scarface by Robert San Souci

Legend of Blue Bonnet by Tomie de Paola

Pocahontas by Lauren Santrey

Paddle To The Sea by Holling C. Holling

Sitting Bull by Kathie B. Smith

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Reyes, Raymond, Montana Institute for Effective Teaching of American Indian Children, Session #1: "Perspective on Indian Student Self-esteem," Northwest Indian Education Technical Assistance Center 3, June 1992.

Schall, Jane, Instructor's Big Book of Teacher Savers II, Instructor Publications, 1985.

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Thomasma, Ken, Pathki Nana, Grandview Publishing Co., Jackson, WY, 1991.

CHARACTER MAP

_____
(name of character)

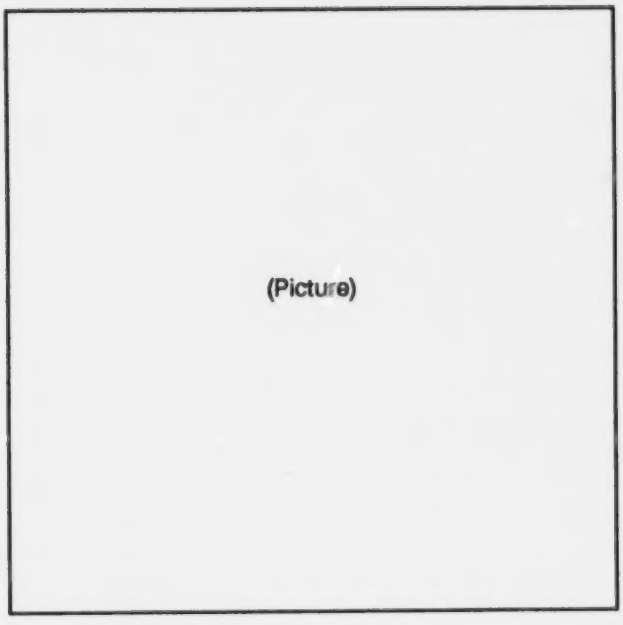
_____ _____

_____ _____

_____ _____

(your drawing of character)

ME BOOK



I am dedicating this book to

_____

because

_____

_____

_____

MY NAME

Names have very interesting histories. Here is my full name.

_____

This is a definition of my first name.

_____

_____

*I was given this name because*_____

_____

*A famous person who shares my name is*_____

_____

If I could change my name I would probably pick this one.

_____

_____

*It means*_____

_____

ME IN A NUTSHELL

Words and phrases can tell a lot about a person. I think these five words describe me best.

_____

_____

_____

_____

*My best characteristic is*_____

_____

*These three words are the ones I'd like people to think of when they think of me.*_____

_____

_____

*If I could change myself, I would try to be*_____

_____

_____

_____

_____

_____

ADDRESSES

*My address is*_____

Street

_____

City

_____

State *Zip Code*

*My telephone number is*_____

People have many different kinds of homes: apartments, single homes, mobile homes, and so on.

*My home is*_____

JUST PRETEND

If I could be any creature, this is what I'd be today.

_____

_____

_____

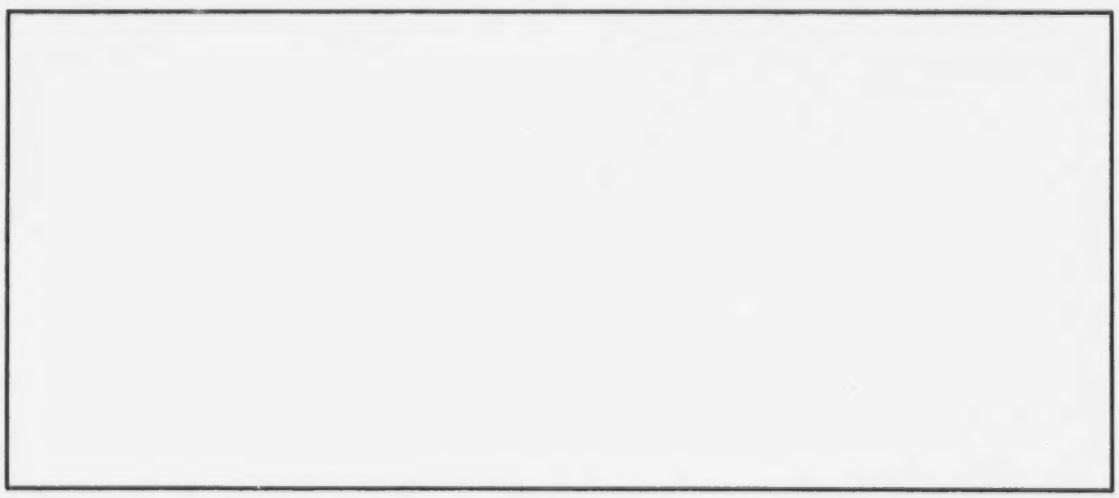
These are the things I'd be able to do.

_____

_____

_____

This is what I'd look like.



FAMILY TREE

Name

mother	sisters	brothers	father

mother's mother	mother's father	father's mother	father's father
aunt	uncle	aunt	uncle
cousin	cousin	cousin	cousin
greatgrandmother	greatgrandfather	greatgrandmother	greatgrandfather
greatgrandmother	greatgrandfather	greatgrandmother	greatgrandfather
great aunt	great uncle	great aunt	great uncle

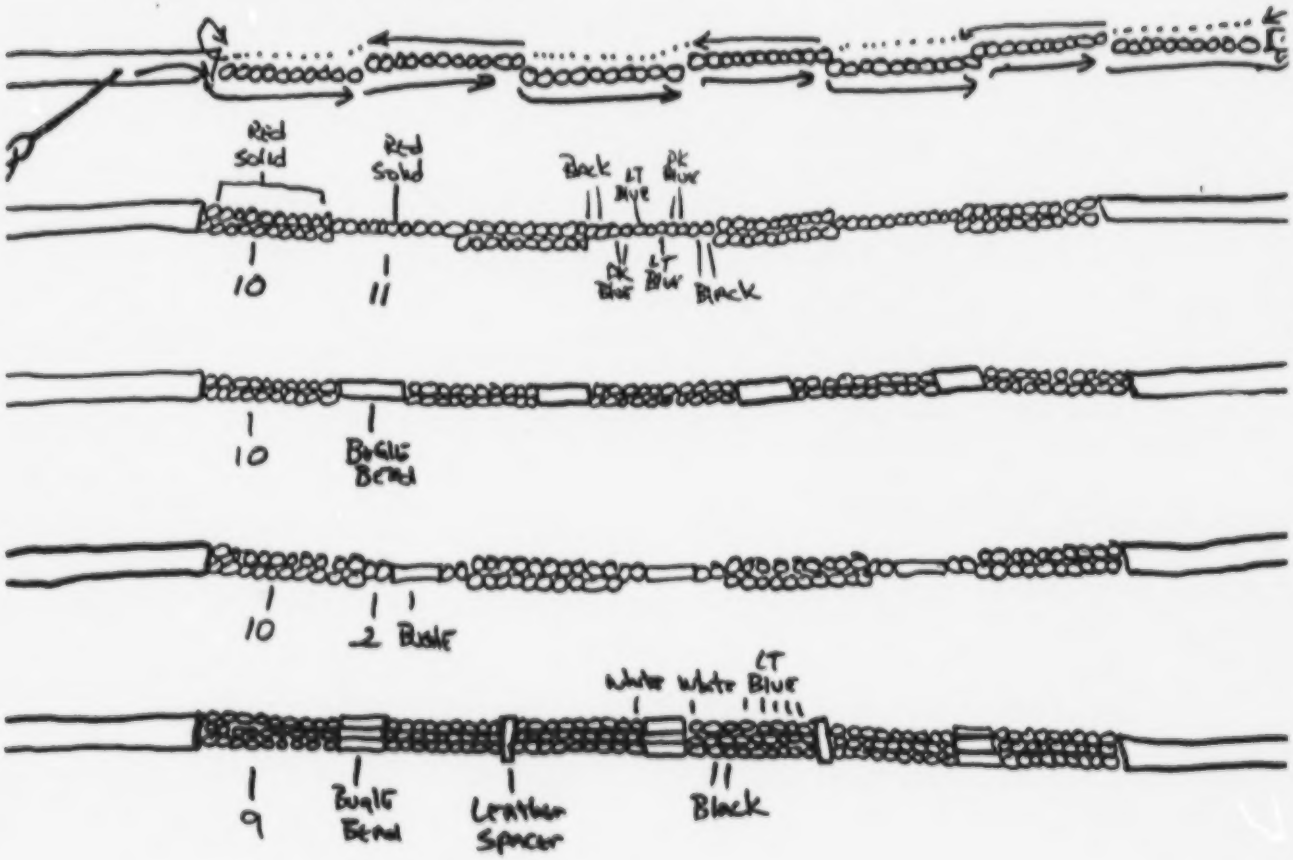
FRIENDSHIP BRACELET

grades 9-12

BOX ELDER SCHOOL
BOX ELDER, MT.

MATERIALS: 12/0 BEADS, BUGLE BEADS (9mm), [illegible],
BEADING THREAD, LEATHER, CLOTH

* THREAD IS ALWAYS DOUBLED...



THERE ARE SO MANY VARIATIONS, AND COLOR COMBINATIONS EXPERIMENT, REMEMBER KEEP IT SIMPLE!!

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NATIVE AMERICAN MONTH
A SEPTEMBER CELEBRATION

By

Laurie McHugh

Introduction:

This unit is intended for a fifth grade audience. It is designed to be implemented throughout the month of September. It is a collection of cross-curricular activities designed to provide students factual knowledge of the tribal heritage of the United States, Montana, and their local community. An equally important objective of the unit is to help students take pride in their personal heritage and to appreciate the diversity of people.

Time Required: This unit is to be implemented on an on-going basis throughout the month of September, culminating with Native American Day (the fourth Friday in September). I intend to use the following plan two or three times a week, but it is easily adapted to different schedules.

Objectives/Materials/Methods and Procedures/Evaluation:

The information listed above is provided within individual lesson plans.

DAY ONE - Social Studies/Language Arts

Lesson 1 Celebrating Our Diversity

Time Required: 50 minutes

Objectives:

Students will brainstorm interview questions.
Student pairs will choose ten interview questions.
Student pairs will interview each other.
Student pairs will identify their similarities and differences based on their answers in the interview.
Student pairs will report their findings to the class.

Materials Needed:

One red apple, one green apple
Interview worksheet for each pair of students
Groups of two students
Heritage Checklist

Methods and Procedures:

A. Anticipatory Set:

1. Show the class the red and green apples.
   a. Discuss how they are different. (color, size, taste, etc.)
   b. Discuss how the apples are alike. (both are fruit, etc.)
   c. Tell the students that you are going to show them another special

way the apples are alike. Cut the apple sideways to reveal the star inside each.

d. Discuss how the apples represent people.

B. State Objectives:

"Today we are going to study ourselves and each other in much the same way that we did the apples. We are going to find some things that make us unique individuals and some things we share in common."

C. Input/Modeling:

1. "How can you find out information about another person?" (read about them, interview them, etc.)
2. Tell students that in a few minutes they will have the opportunity to interview a classmate. Brainstorm interview questions with the class.
   a. Model some questions that lead to basic information. (Where were you born? How old are you?)
   b. Model some questions that would lead to more interesting information. (Do you have a nickname? What is the most exciting place you have travelled to?)
   c. List students' questions on the board.

D. Activity:

1. Allow students to pick their partners.
2. Distribute interview worksheets to each group.
3. Instruct pairs to choose ten interview questions. These may be from the board, but they do not have to be.
4. Students will conduct interviews and record each other's answers on the interview worksheet.
5. When interviews are completed, have pairs compare their answers and identify the ways they were alike and the ways they were different. Tell them to choose a reporter to report their findings to the class.

Evaluation Process:

A reporter from each group will report the group's findings. Interview forms will be collected and checked for completeness. Individuals will also be evaluated on their participation/cooperation in the activity.

**Extension: Send home the heritage checklist for homework. Tell students to talk with family members and identify the countries/tribes their ancestors came from. Tell students that they will need this information for the next class period.

STUDENT INTERVIEWS

Names _____

_____

Directions: Choose questions from the board, make up your own, or do both. Write your questions here.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

Directions: Record your partner's answers here.

Student_____	Student_____
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.
7.	7.
8.	8.
9.	9.
10.	10.

Name_____

HERITAGE CHECKLIST

Dear Parents/Guardians,

Please help your child identify all tribes and countries that your ancestors came from. It would also be helpful if you could brainstorm some ideas for symbols that could be drawn to represent these countries and tribes. Please return this checklist by_____.

Salish_____
Kootenai_____
Blackfeet_____
Chippewa_____
Cree_____
Assiniboine_____
Gros Ventre_____
Sioux_____
Northern Cheyenne_____
Crow_____
Little Shell Chippewa_____
Other_____
_____
_____

England_____
Germany_____
France_____
Scotland_____
Ireland_____
Wales_____
Sweden_____
Finland_____
Norway_____

Denmark_____
Netherlands_____
Italy_____
Spain_____
Greece_____
Hungary_____
Austria_____
Poland_____
Switzerland_____
Portugal_____
Puerto Rico_____
Mexico_____
Canada_____
Japan_____
China_____
India_____
Australia_____
Other_____
_____
_____

DAY TWO Social Studies/Art

Lesson 2 Heritage

Time Required: 50 minutes

Objectives:

Students will create symbols which represent their heritage.
Students will explain the meaning of their symbols and display them on a bulletin board.
Students will locate the countries their ancestors came from.

Materials Needed:

Illustrations of different (common) symbols ($, #, the flag, etc.)
Markers, crayons, or colored pencils
White drawing paper
Circle-shaped tagboard patterns to trace around
String
Scissors
World map displayed on a large bulletin board

Methods and Procedures:

Anticipatory Set: Ask students to share their heritage checklist (homework assignment from previous lesson) with a classmate sitting near them.

State the Objectives: "Today you are to think of and draw some symbols which represent your heritage."

Input/Modeling: At this point, the teacher should show a personal example of symbols he/she would use to represent his/her own heritage. Give several examples of symbols that might be used for different tribes and countries and allow students to add to the list. Children might choose to symbolize the meaning of their name, or an important cultural element from a country or tribe. Of course, as Americans, most students will have a variety of symbols representing a variety of areas of the world. Here are some more ideas for symbols to get you started.

A flag or the outline of a country's shape could represent any country.
A buffalo could symbolize a Plains Indian tribe.
An eagle could represent the United States.
A shamrock could symbolize Ireland.

Activity:

1. Distribute circle patterns and drawing paper. Students will trace a circle on the drawing paper and cut it out.

2. Students will draw and color their heritage symbols on the paper circles.

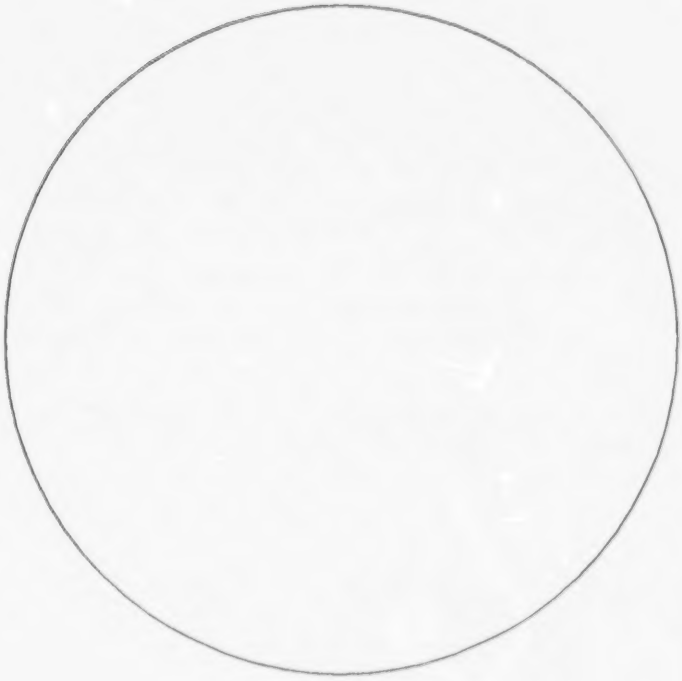
3. Students will staple their completed heritage circle around the world map on the bulletin board. After locating the tribes and countries that are a part of their heritage, they will attach strings from their circles to the appropriate areas on the world map.

Evaluation Process: Students will briefly share their heritage circles and explain what the symbols stand for.

Reference:

Almojuela, Colleen, Teaching Social Studies Through Reading, Fine Arts, and Cross Cultural Exchanges, 1992 Montana Institute for the Effective Teaching of Native American Students, University of Montana, June 7-12.

PATTERNS FOR HERITAGE CIRCLES - Day Two Lesson on Heritage



DAY THREE - Social Studies/Language Arts

Lesson 3 Tribal Regions of the United States

Objectives:

Students will research specific tribal regions of the United States in small groups.
Students will organize and order the information they gather into short oral reports.
Groups will present their reports to the class.

Materials Needed:

Map of U.S. tribal regions
Cut-outs representing each region (students will write research information on these pieces of paper). See the attached patterns.
Books about North American tribes
Tagboard or butcher paper for each group
5 small groups
Native American Fact Chart (one per student)

Part I

Methods and Procedures:

Anticipatory Set: Refer students back to the heritage circles they made in the previous lesson. (They are displayed on the bulletin board.) Ask the students of Native American heritage to identify their tribes.

State the Objectives: "Students in our class represent a variety of tribes. Because we celebrate Native American Day later this month, we are going to spend some time learning about the tribal regions, or areas, in our country and the history behind some tribes in these regions. Today and tomorrow you will be working with others in a research group. In your group you will research one tribal region and present an oral report for the class."

Activity 1: Assigning the Groups - A Language Activity

1. Display a list of greetings in different languages (preferably one greeting from a tribe in each region of the U.S.).

2. Pronounce each greeting for the class. Students will repeat the word. Allow them time to get familiar with the pronunciations.

3. Number students from 1 to 5. Each greeting will also be numbered from 1 to 5. Give students a moment to find the greeting that corresponds to their number.

4. At your signal, students will walk around the room saying their greeting (not their number) to their classmates. Those with the same greeting will form a group.

5. Once students have found their groups ask them to briefly discuss and be ready to answer these questions:
   a. From what language do you think your greeting comes?
   b. What do you think it means?

6. After 2-3 minutes of discussion call on each group for their answers. Provide the correct answers for the students after they have guessed. Display the greetings around the room.

Activity 2: Research

1. Assign each group one tribal region (Plains, Eastern Woodlands, Southwest, Northwest Coastal, Great Basin). You may want to assign groups to the region from which their greeting came.

2. Ask groups to assign the following roles: reader, reporter, assistant, recorder. (Roles may be adjusted or combined for varying group sizes.)

3. An assistant from each group will gather the following materials: tagboard or butcher paper, cut-outs specific to each region, books on specific tribal regions.

4. Brainstorm with the class the kinds of information to look for. Include tribes that occupied the area, food, shelter, transportation, art, etc.

5. For the remainder of the period groups will begin researching. The reader will read the information while the rest of the group listens and identifies interesting and important facts. The recorder will write these facts on cut-outs.

6. At the end of the period, ask groups to gather their cut-outs and paper clip them to their tagboard (or butcher paper). Collect and store until next class period.

Day 4

Lesson 3 continued - Part II Research and Presentation

7. Students will locate fellow group members and materials.

8. Groups will continue reading and writing information about their tribal region.

9. When groups are finished with their research ask them to reread, organize and order the facts they have written on cut-outs. The information will then be glued onto tagboard or butcher paper charts. The charts will be labeled with the name of the region. Groups will now use their research chart to prepare a brief oral presentation.

**Hand out the Native American Facts Charts.

Evaluation: Each group will present their report for the class. While listening to reports, the class will write information on their Native American Facts Chart. Students will be evaluated on their individual participation and cooperation in their groups, the group product, and on the notes they take on the class reports.

Reference:

Richter, Robin, Using Information from the Institute, 1992 Montana Institute for the Effective Teaching of Native American Students, University of Montana, June 7-12.

2. Culture Areas and Approximate Location of American Indian Tribes Today (originally published by the Indian Arts and Crafts Board)

INTERIOR MUSEUM PRESS 12-76-250-250

Greetings

Aneen	(a-neen)	Ojibwa	Hello.
Jambo	(jahm bo)	Swahili	Hello.
Klahowya	(klah how ya)	Chinook Jargon	Welcome.
Nei ho mah	(nay ho mah)	Chinese (Cantonese)	Are you well?
Po'so	(po so)	Menominee	Hello.
Chao	(chow)	Vietnamese	Hello.
Lol'ma	(lol mah)	Hopi	All is well.
Shodage	(show dodge ee)	Crow	Hello.
Hoit	(hoith)	Coast Salish	Until our paths cross again.
Ia orana	(eah u rahna)	Tahitian	To you life.

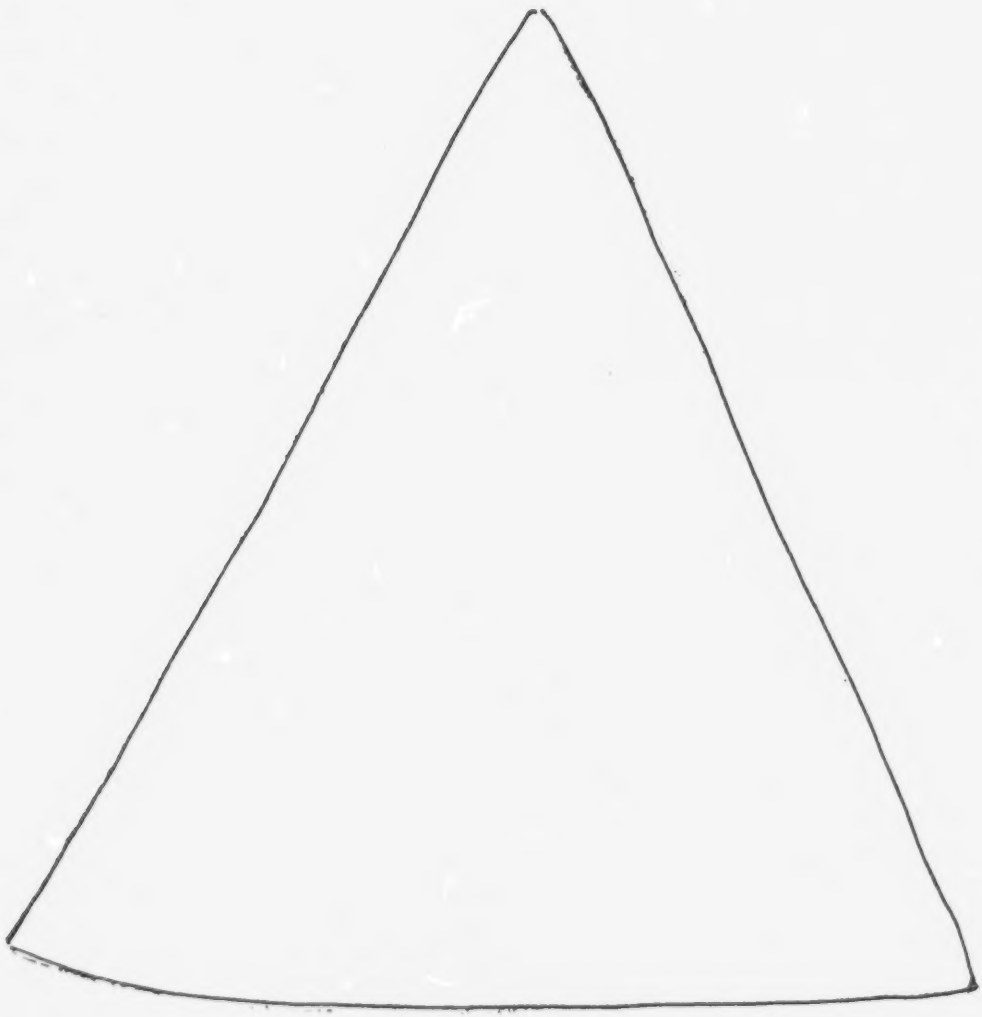
This pattern is for the group studying tribes of the eastern woodlands. Trace and cut several patterns. Students will write information on these.

This pattern is for the group studying tribes of the Great Basin. Students will write information on paper cut from this pattern.

Use this pattern for the group researching Northwest Coastal Indians. Trace and cut several patterns for students to write information on.

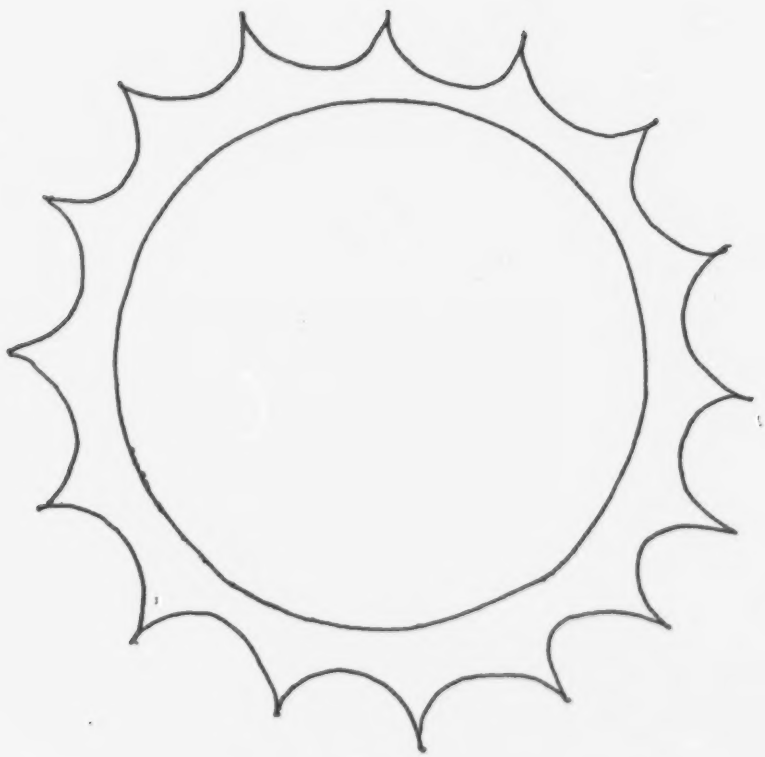
Use this pattern for the group researching Indians of the Plains. Trace and cut several patterns for the group to write information on.

TOP



BOTTOM

Use this as a pattern for the group researching southwestern tribes. Use the pattern to trace and cut several patterns for students to write their research information on.



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Charting Native Americans Facts

Area	Tribes	Transportation	Food	Shelter	Other Facts

Lesson 4 Science-Nutrition

Food Contributions of Native Americans

Time Required: One Hour

Objectives:

Students will prepare and sample different Native American dishes.
Students will name five foods they eat that came from Native Americans.

Materials Needed:

Local community members who have knowledge of Native American cooking
List of food contributions of Native Americans

Methods and Procedures: Invite Native American mothers from the community to give a demonstration of Native American cooking and foods.

Evaluation Processes: Students will be evaluated on their participation and cooperation in the activity. Students will also list five foods they eat that were contributed by Native Americans.

**Extension: Provide Native American recipes that students can browse through in their free time. Tell them that if they find one that interests them they may copy it down and make it at home. Those who bring their homemade dishes in will get extra credit.

BIBLIOGRAPHY

Nutrition Indian Cookbook, St. Ignatius School District 28, Native American Cultural Awareness Program, 1976-1977.

CONTRIBUTIONS OF THE AMERICAN INDIAN

Many students, as well as adults, do not know of the many contributions made by the Indians of the Americas to the American way of life. The contributions cover a wide spectrum of American culture. It is most important that children be made aware of such information not only to erase generalizations and stereotypes, but also to make them more aware of the importance of the American Indian in the historical and contemporary America.

FOODS

Corn
Hominy
Corn Starch
White & Yellow cornmeal
Acorn flour
Cattail root flour
Popcorn
Wild rice
Bean (14 varieties)
Squash
Pumpkins
Cranberries
Maple Sugar and Syrup
Potatoes (white and sweet)
Turkeys
Clam bakes
Pemmican
Jerky
Venison
Squab
Porcupine
Rabbit
Chocolate (Cacao)
Chewing gum (Chicle)
Wild grapes
Asparagus
Chicory
Dandelion greens
Green beans
Green peas
Lambs quarters
Milkweed greens
Mustard greens
Green peppers
Red peppers
Water Cress
Serviceberries
Wild apricots
Watermelon
Cantaloupe
Cucumbers
Cassava (tapioca)
Sassafras tea
Mint flavorings
Blueberries
Wild blackberries
Currants
Dewberries
Gooseberries
Huckleberries
Wild raspberries
Leeks
Yams
Nuts (several varieties)
Boston baked beans
Vanilla
Pecans
Sunflower seeds
Wild strawberries
Puffballs
Nut oils
Sea food (several kinds)
Mincemeat
Root beer
Avocados
Succotash

PRODUCTS

Canoe
Toboggan
Moccasins
Tipi
Kayak
Fringed Buckskin Jacket
Coonskin Cap
Snowshoes
Mukluks
Lacrosse
Cradle Boards (baby carriers)
Tomahawk
Tobacco
Cigars
Pipe smoking
Cotton - long strand
Rubber
Quinine
Cocaine (medicinal purposes)
Hammock
Travois

Extra Credit Project

NEW WORLD EXPORTS THAT TRANSFORMED THE WORLD

Prior to European contact, the Indians of the Americas (North, South and Central), cultivated and utilized all of the following products as well as many others not listed for centuries. Many of these products produced major transformations upon the Old World (Europe, Asia and Africa) diet and economy.

Your challenge: To research one or more of the following to discover how these products contributed to transformations throughout the world.

Avocados - Given the name "alligator pear" by the English, the avocado only recently gained popularity as a nutritious fruit.

Beans - Cultivated in the New World in numerous varieties, many now have very unAmerican names.

Berries - Forty-seven types of American berries were introduced to the world.

Cassava (tapioca) - The main ingredient in baby food and pudding today, it became a critical crop for famine prevention in Africa.

Chicle - Rubbery sap from the sapodilla tree chewed by Mexican Indians; in 1880's mixed with large amounts of sugar by a New York factory to make chewing gum.

Chocolate - Cultivated by the Aztecs, the cacao bean was originally enjoyed by the Spanish for its narcotic effect.

Cochineal (red dye) - Extracted from female insects, it became a staple of the British textile industry in the 16th century.

Cotton - Long strand American cotton far surpassed Old World cotton and transformed the textile industry.

Maize (corn) - One of the staple foods of the world today, it was originally used by Old World farmers to feed their animals.

Maple syrup - Tapped by Native peoples from maple trees, it was a popular addition to the diet.

Potatoes - Produced in many varieties for thousands of years by Native peoples, it has become a staple food of the world.

Rubber - Used for many purposes by Native peoples for centuries before Goodyear discovered its qualities in the 1800s.

Sisal (cord) - From the agave plant; used to make rope rugs and rough bags.

Squash - One of the few New World foods that retained the Indian name.

DAY FIVE Language Arts

Lesson 5 Legends

Time Required: 50 minutes

Objectives:

Students will, in groups, read an Indian legend.
Students will perform the legend for the class in a short skit.

Materials Needed:

Several Indian legends
Small groups
*Backdrop for skit (optional)

Methods and Procedures:

1. Allow students to form small groups of three or four.
2. Distribute a legend to each group.
3. Students will take turns reading until they finish the story.
4. Groups will prepare a short skit that retells their legend.

Evaluation Processes: Students will be evaluated on their individual participation within their group. Groups will be evaluated on their final performance.

Bibliography: Here are some legends you may be interested in.

Baylor, Byrd, The Desert is Theirs.

de Paola, Tomie, The Legend of the Bluebonnet. This Comanche legend comes from the Texas region.

Goble, Paul, Buffalo Woman.

_____, The Gift of the Sacred Dog.

McDermott, Gerald. Arrow to the Sun. A Pueblo tale.

Van Laan, Nancy, Rainbow Crow. This tale comes from the Lenape tribe of the Eastern Woodlands.

*Backdrops can be made quite easily with overhead transparencies. Actual scenes from books can be photocopied onto a transparency and then colored with permanent markers. The image is projected onto a wall, or a paper or cloth screen can be hung in the room. Children enjoy the stage-like feeling these backdrops create.

Names_____

FAMOUS NATIVE AMERICANS - BIOGRAPHY

Person's Name_____

Years this person lived_____

Place of birth_____

Information about the person's childhood_____

_____

_____

_____

_____

Why this person is famous_____

_____

_____

_____

Achievements_____

_____

_____

_____

_____

Additional Information_____

_____

_____

_____

_____

_____

DAY SIX Social Studies/Language Arts

Lesson 6 Famous Native Americans

Time Required: 50 minutes

Objectives:

Students will use library reference materials to research famous Native Americans.
Students will write short biographical sketches of famous Native Americans.

Materials Needed:

Library reference materials
List of famous Native Americans
Biography worksheet

Methods and Procedures:

1. List the following names on the chalkboard

Jim Thorpe	Maria Tallchief
Billy Mills	Johnny Cash
Johnny Bench	Buffy St. Marie
Charles Curtis	Will Rogers

2. Students will find a partner. Groups will then choose a name from the board to research.

3. As students research they will take notes on the biography worksheet.

4. When the worksheet is filled out, students will write a short description of their person's life.

5. Completed biographies will be rotated to each groups so that every student has read about each person. The biographies will then be hung around the room.

Evaluation Processes: Students will be evaluated on their participation in the group research activity and on their final product.

For more names of famous Native Americans these books might be helpful:

Andrews, Ralph W., Indian Leaders Who Helped Shape America, Greatness and nobility is discussed. Reading is supplemented with many fine illustrations and photographs.

Hirsch, S. Carl, Famous Indians of the Plains. Chicago, Rand McNalley, 1973.

DAY SEVEN Social Studies/Art

Lesson 7 Tribes of Montana

Time Required: 50 minutes

Objectives:

Students will identify the seven Montana Indian reservations and the tribes located on each.
Student groups will research the specific tribes located on Montana reservations.
Groups will identify and symbolize important elements, past and present, of the tribes on the reservation they study.
Groups will make cultural mobiles representing a specific tribal region of Montana.

Materials Needed:

Hangers (one per group)
Construction paper scraps
Crayons, markers, or colored pencils
Information on Montana tribes and reservations
Map of Montana reservations
String cut in 5" or 6" pieces
Hole puncher
Scissors

Methods and Procedures:

Anticipatory Set: Briefly review facts learned about the Plains Indians in Lesson 3.

State the Objectives: "Today you are going to take a closer look at Montana Indian tribes. You will research with your group a specific reservation and make a cultural mobile which represents the tribes on the reservation."

Activity: Cultural Mobiles

1. Show an example of a completed mobile. Explain how each symbol on the mobile represents something important about that culture's past or present. (Shelter, art, transportation, beliefs, etc.)

2. Ask groups (use the same groups as in Lesson 3) to assign a reporter, reader and assistants. The assistants will gather construction paper, a hanger, string, and reading material for their groups. Each group member will later have a role as an illustrator.

3. Groups will research and complete their mobiles in the following manner:
   a. As the reader reads the information about the assigned reservation, the other group members will listen for information they can symbolize regarding the tribe's past and present.
   b. Each group member will draw symbols representing cultural elements and will color the illustration. Symbols will be hung from a coat hanger. Completed mobiles will be hung on a clothes line strung across the room.

4. Groups will prepare a brief presentation in which they will explain the meaning of

their mobiles.

Evaluation: One reporter from each group will present and explain their mobile. Students will be evaluated on group participation and on the final product.

Reference:

Almojuela, Colleen, "Teaching Social Studies Through Reading, Fine Arts, and Cross Cultural Exchanges," 1992 Montana Institute for the Effective Teaching of Native American Students. University of Montana, June 7-12.

Bibliography: The following books may be helpful to students in their research:

Fradin, Dennis B., The Cheyenne, Childrens Press, 1988.

Bains, Rae, Indians of the Plains, Troll Associates, 1985.

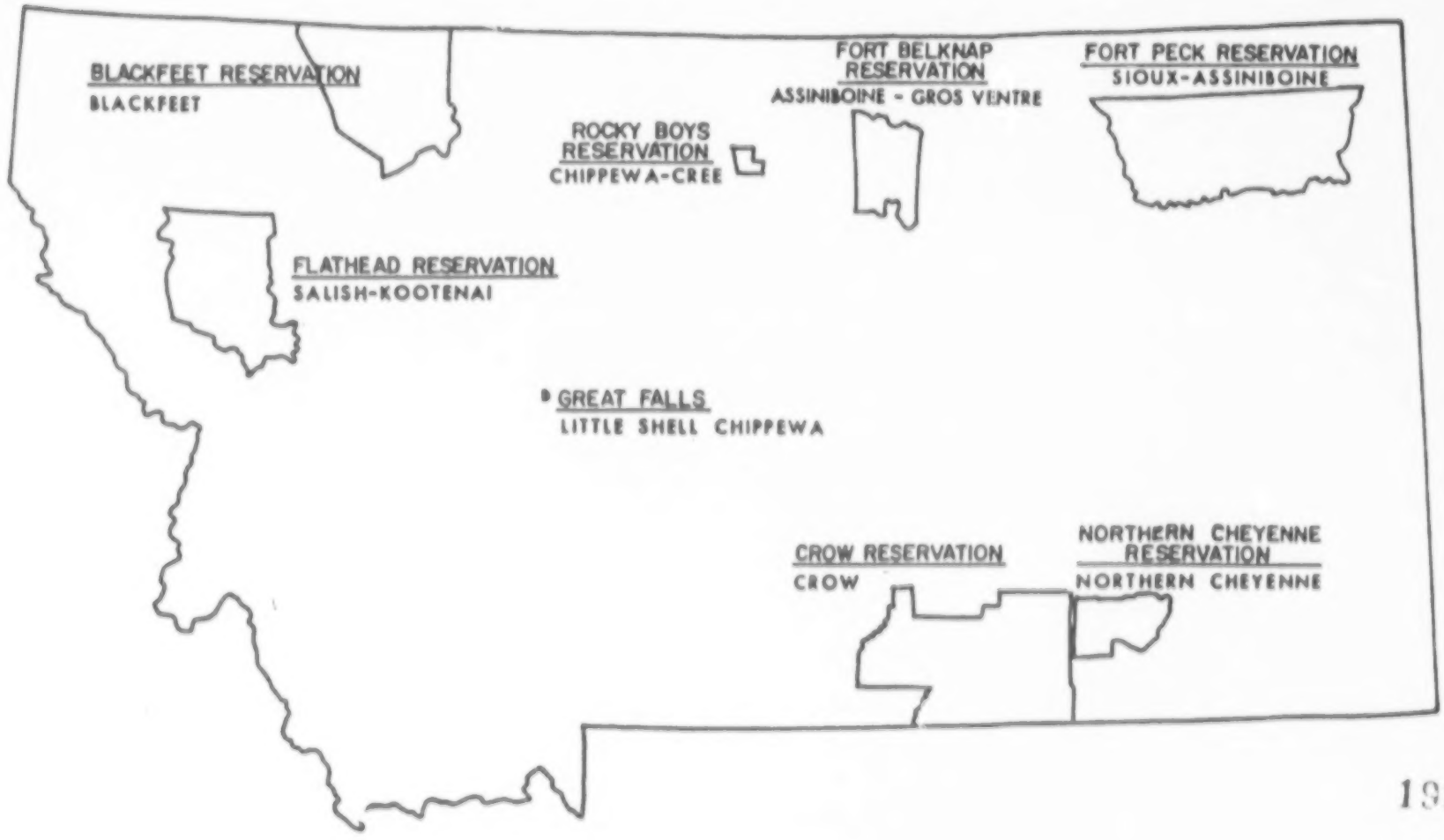
Davis, Christopher, Plains Indians, New York, Gloucester, Press, 1978.

Engel, Lorenz, Among the Plains Indians, Minneapolis, Learner Publications, 1970.

Fichter, George S., How the Plains Indians Lived, New York, McKay, 1980.

Sheppard, Sally, Indians of the Plains, New York, Franklin Watts, Inc., 1976.

MONTANA INDIAN RESERVATIONS



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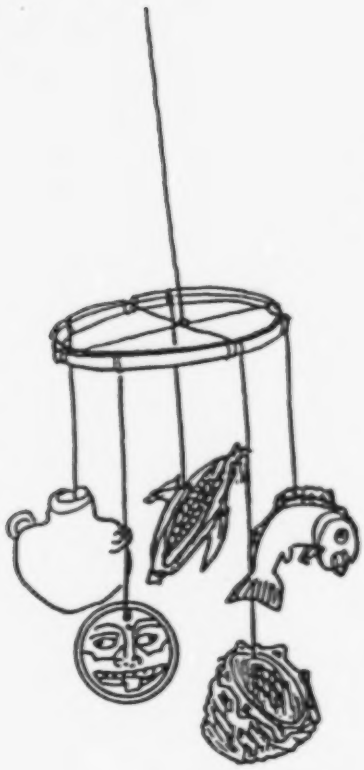
Cultural Mobiles
of
American Indians of the Present and the Past



DAY EIGHT THROUGH TWELVE - NATIVE AMERICAN WEEK

Lessons 8-11 involve presentations by community members. I plan to schedule these activities during the week of Native American Day. In these lessons I have included names of some people that are good resources in the Arlee area. For other teachers on the Flathead Indian Reservation, I have also included the Flathead Culture Committee's phone number. Of course, teachers in all areas can begin finding community resources through their district's Indian Studies teacher or Bilingual Education Director.

**NOTE: Lesson 8 (Indian Uses of Local Plants) is a two-part lesson. The first part involves collecting and pressing plants. The second part involves making books. Because of the amount of time that is needed to allow plants to dry (about two weeks) teachers need to schedule several days between part one and part two. I have scheduled part one in this unit to take place on the Monday before Native American Day. This means that part two of lesson eight will take place after Native American Day. Another option is to schedule part one of lesson eight earlier in the unit so that part two is completed during the last week of the unit.

On the Flathead Indian Reservation, contact the following for information on community resources:

Flathead Culture Committee
Clarence Woodcock, Director
Phone No. 745-4572

Science/Language Arts

Lesson 8 Indian Uses of Local Plants

Time Required:

Day 1: field trip (approximately one half day)
Day 2: about two hours
*Drying time between day 1 and day 2 approximately two weeks

Objectives:

Students will work cooperatively with another age group.
Students will collect and identify local plants.
Students will identify Indian uses of local plants.
Students will create plant books.

Materials Needed:

Guest speaker knowledgeable about local plants and their uses
Large ziplock bags (one per pair of students)
12" x 16" pieces of tagboard (four pieces per pair of students)
15" x 17" pieces of clear contact paper (four pieces per pair of students)
Marking pens
Newspaper for pressing specimen
White glue
Binder rings (two per pair of students)

Information form (for note-taking during field trip)

Methods and Procedures:

Day 1: Field Trip

1. Pair one older student with one younger student.

2. Give each pair a bag for specimens and an Information Form for notetaking. Make sure each pair of students has a pencil with them.

3. During the nature hike, the guest speaker will guide students in the collection of their specimens and will give information about how the plants were and are still used by Indians. Students will record this information on their forms. (At our school we have an Environmental Site located only a mile from the school where we can do this activity.)

4. After returning to the classroom, the teacher and guest speaker will guide students in sorting and recording the names of their specimens.

To dry plants:

1. Carefully place a specimen between two pieces of newspaper.

2. Place a weight such as a heavy book on it and set it in a dry place.

3. Each day, place another piece of newspaper above and below the paper in which the plant specimen is encased. (This allows slow absorption of the plant's moisture and helps retain the natural color of the plant.)

4. Many plants may be dried in one pile, as long as each one is covered on two sides by newspaper and more newspaper is placed above and below each specimen each day. The pile will become thick fast and heavy books or weights will be needed to keep them flat.

5. Complete drying time may take two weeks or more, depending on the size of the plants.

*Collect and save Information Forms from Day One.

Day 2: Book Construction

1. Give each pair of students four pieces of tagboard, their dry specimens, and their Information Form.

2. Have students lay out their specimens on each page and glue them down lightly.

3. Have students carefully write with markers the names of the specimens and information about the uses of the plants.

4. Have students carefully place the contact paper over the tagboard. Smooth the contact paper out from the center to the edges of the tagboard. Wrap the contact

paper around the edges of the tagboard for a smooth finish.

5. Upon completion of all four pages of each pair's book, have them punch holes in each page at equal intervals and connect the pages with binder rings.

Science Discussion Points:

1. If we drove 50 miles away from our school, would we be collecting different kinds of plants? If we drove 100 or 1000 miles would we be collecting different kinds of plants? Why?

2. Plants are essential to life on earth. They grow on nearly every part of the planet. Scientists believe there are about 350,000 species of plants.

3. The smallest plants can be seen only with a microscope. The largest are the giant Sequoia Trees in California (290 feet tall).

Evaluation: Students will be evaluated on the completeness, neatness and accuracy of information in their plant books. They will also be evaluated on their individual participation and cooperation in group work.

Reference: Lesson adapted from:

Hands On/Minds On: Science Activities for Children, American Indian Science and Engineering Society, 1990.

Names_____

_____

PLANT INFORMATION FORM

Name of Plant_____

Brief Description_____

_____

Uses of this plant_____

_____

_____

Name of Plant_____

Brief Description_____

_____

Uses of this plant_____

_____

_____

Name of Plant_____

Brief Description_____

_____

Uses of this plant_____

_____

_____

Name of Plant_____

Brief Description_____

_____

Uses of this plant_____

_____

_____

Language Arts

Lesson 9 Traditions/Customs and Storytelling

Time Required: One hour

Objectives:
Students will listen to a guest speaker's stories of her childhood on the reservation.
Students will write a story comparing and contrasting their own lives today with the guest speaker's childhood.

Materials Needed:
A local community member. For the Arlee area, Harriet Whitworth is a wonderful resource.

Methods and Procedures:
1. Invite a guest speaker to share stories of his/her childhood on the reservation.

   Harriet Whitworth is an Arlee resident with close ties to the local schools. She is a 73 year-old woman who has some fascinating childhood memories. Students may be surprised by the contrast between life in Harriet's younger days and their own lives today.

2. Have students write stories comparing and contrasting their childhood to Harriet's.

3. Have students write stories comparing and contrasting their childhood to Harriet's.

Evaluation:

Students will be evaluated on their stories. Criteria for evaluation will include:

three ways their life is like Harriet's childhood
three ways their life is different from Harriet's childhood
complete sentences, capitalization and punctuation

Social Studies/P.E.

Lesson 10 Drumming and Dancing

Time Required: One Hour

Objectives: Students will learn the history behind traditional drumming and dancing.

Materials Needed: A local guest speaker. In the Arlee area, Francis Aid is excellent.

Methods and Procedures: Francis Aid will talk about and demonstrate traditional dances.

Evaluation: Students will be evaluated on their participation and cooperation during the activity.

Social Studies/Art

Lesson 11 Beading

Time Required: One Hour

Objectives:

Students will learn some history of beading.
Students will observe the work of local beaders.
Students will complete a beading project.

Materials Needed: A community member knowledgeable about beading. In the Arlee area, Helen Matt is a great resource.

Methods and Procedures:

1. Helen will share and discuss with the students some of her projects.

2. Students will complete a beading project. If it is not possible for the class to do a project along with the guest speaker, I have included a friendship bracelet beading project as another option.

Evaluation: Students will be evaluated on their participation, cooperation, and effort in the beading activity.

Reference:

Marinkovich, Tom, "Using Art in the Classroom", 1992 Institute for Effective Teaching of Native American Students, University of Montana, June 7-12.

Lesson 12: Culminating Activities-Native American Day Celebration

In Arlee we have a schoolwide celebration on Native American Day. Each grade level has different activities planned which involve local community members. Some activities include building tipis, guided nature hikes, and hide tanning. The day ends with a schoolwide pow wow with drummers from the area. This celebration will serve as the culmination of this unit.

Friendship Bracelet

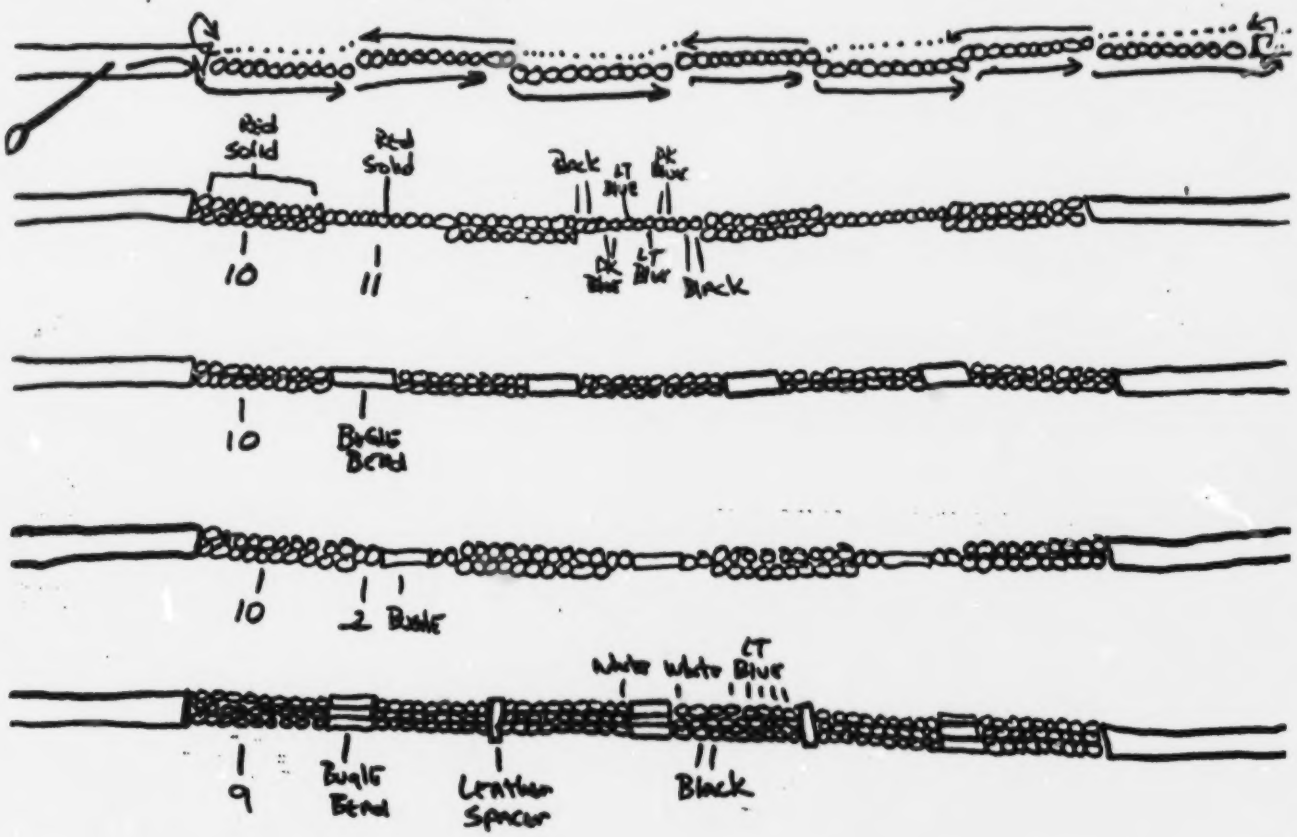
grades 9-12

T. Marinkovich
Box Elder School
Box Elder, MT.

MATERIALS: 12/0 seed Beads, Bugle beads (4.5mm), Size 12 short Needles, Beading Thread, Leather, cloth

1 7 inch of thread

*Thread is always Doubled...



There are so many variations, and color combinations experiment, remember Keep it simple!!

LANGUAGE THERAPY FOR NATIVE AMERICAN CHILDREN IN THE FORM OF A COOPERATIVE LEARNING GROUP

By

Natalie Wisehart MS,CCC, SLP

Introduction:

After my first year as a speech and language therapist serving children ages 3-18 at three schools on the Flathead Reservation, I definitely saw a need for developing a small language group designed to improve language and vocabulary skills. The Institute for Effective Teaching of American Indian Children helped me be aware of several considerations that I must bear in mind as I plan the goals for the language group. First of all, I was not aware that many times children are exclusively cared for by grandparents or great-aunties who may speak their native language in the home rather than standard English. This would greatly effect a child's language abilities in school and on the tests I usually administer. Secondly, I was not aware of the cultural differences in learning styles which would have explained why drill, repetition and fast-paced activities are not as successful with the Native American child as cooperative learning, longer "wait time" before expected responses and more concrete activities would have been. The unit I have prepared is intended to be used with a group of four children ranging in age from 5 to 8. The role of the language therapist would be primarily passive; providing a role model for syntax and as an encourager in a non-threatening atmosphere designed to promote experiential language. This unit is designed in such a manner as to create an atmosphere conducive to improving expressive language skills through stories, art projects, science activities and critical thinking.

The objectives are to teach children basic concepts (colors, prepositions, shapes), categories (transportation, some foods, clothing), and use the information to provide a catalyst for expressive language. This particular unit will also show ways the Native American Indian contributed to present day conveniences. The unit will be covered in 10 lessons lasting 30 minutes over a 5 to 10 week period of time depending on the schedule that can be arranged.

Lesson 1 Transportation

Time: All lessons will be 30 minutes long

Objectives:

The children will:

1. Learn that transportation means getting from one place to another or from here to there.

2. Be able to identify means of transportation.

3. Discuss why transportation was needed.

4. Compare and contrast the various means of transportation used in the past.

5. Review the meaning of transportation.

Materials:

Pictures or miniatures of:

dogs	autos/trucks
horses	bicycles
travois	planes/rockets
snowshoes	boats/ships
canoes	appliance dolly

The books Indians On the Move, The Indians Knew and Plains Indians

Procedures:

1. Say "transportation" slowly, raising a finger for each syllable. Do this twice then as a group watching each child.

2. Tell the meaning of transportation while moving an item from one place to another.

3. Have each child choose an item, move it and say "transportation."

4. Compare and contrast items verbally, visually and tactilely.

5. Discuss advantages and disadvantages of past, present and future modes of transportation.

6. Repeat definition of transportation.

7. Ask children, as a group, to name as many items as they can think of in 60 seconds.

Evaluation: Teacher observation and recording of items named in last activity.

Lesson 2 Review transportation through art

Objectives:

The children will:

1. Review meaning of transportation.

2. Divide into two groups and choose a project.

3. Decide what materials they need from supply.

4. Follow simple pattern to complete project.

5. Describe project when asked during activity

Materials:

10" sticks	toothpicks	popsicle sticks
4" sticks	glue	string
scissors	chamois	pliable birch twigs

The book, Indians on the Move

See end of unit for craft directions.

Procedures:

1. Pair young child with an older child.

2. Instruct students to look over materials at the end of unit.

3. Provide a work area and give them free rein.

4. Encourage critical thinking and problem solving by asking pertinent questions, e.g., "How do snowshoes help travelers?" or "Why do you think a raft is faster than walking?"

5. Students clean up and display projects.

Evaluation: Observed during activity.

Lesson 3 Attributes of transportation past, present and future

Objectives:

The children will:

1. Review definition of transportation.

2. Tell how each craft made during the last lesson was used for transportation.

3. Hear the past tense of the verbs run, walk, pull, fly, float, sink and carry.

4. Hear each craft described using its basic composition and purpose.

5. Share which mode of transportation they would prefer for past and present time periods and why.

6. Speculate on future transportation.

Materials:

Projects made during last lesson
Pictures and miniatures used in Lesson 1
Pictures of futuristic means of transportation
3 blindfolds
Video or tape recorder

Procedures:

1. Ask for a verbal definition of transportation and a demonstration of its meaning.

2. Ask for volunteers to tell something about each of the projects that were made.

3. Incorporate the present and past tense forms of the verbs to be learned as children share their information.

4. Encourage understanding of verb forms by using them in a discussion about past and present modes of transportation.

5. Have three children, wearing blindfolds, guess which means of transportation another child is describing. Give each child a chance to talk.

6. Ask children to tell which type of travel they would like and why.

7. Brainstorm about futuristic travel.

Evaluation: Therapist's observations and assessment of each child's participation from a recording or video of the session.

Lesson 4 Experiments showing Indian contributions to transportation

Objectives:

The children will:

1. View pictures of a travois, a luggage carrier and a dolly.

2. Experience how the travois made transporting heavy loads easier.

3. View the similarities of the hollow, curved shape of a canoe and the shape of present day boats.

4. Prove that the shape of things helps to carry materials on water.

5. View the similarities of an arrow's fletching and a rocket's tail.

6. Hear the prepositions on, under, across, over and above.

Materials:

The book Indians on the Move	scissors
A straight back chair	4" square paper
4 plastic straws	4 pennies
a piece of tagboard	8 encyclopedias
The book The Indians Knew	small basin of water
an arrow	

Procedures:

1. Show picture of the travois.
2. Have a child show the travois made in class.
3. Have a student try to carry the encyclopedias.
4. Stack encyclopedias on the chair, tilt it and have each child pull it a short distance.
5. Show a picture of a canoe being hallowed out and note it's curvature.
6. Have a child place flat paper on water.
7. Have a child sink the paper with pennies.
8. Repeat procedure with a paper folded at corners, watch paper float as children each put in a penny.
9. Compare the arrow design with that of a rocket.
10. Have children try to "fly" a straw.
11. Make 2 slits at straw end, insert 2 pieces of stiff paper to create fletching or a tall - fly straws.

Evaluation:

Ask children whether or not they think Native American ideas have helped develop better transportation for today and listen for use of new words and ideas in their expressive language skills - keep a record of improvements.

Lesson 5 Indian use of color and design

Objectives:

The children will:

1. Learn how Indians made dyes from berries.

2. Learn favorite colors of different Indian groups.

3. Hear the names of shapes and colors.

Materials:

8 pieces of 4" white cloth squares
strawberries
raspberries
blueberries
beets
shape Bingo game
4 bowls of water
5 brightly colored geometric shapes

Procedures:

1. Tell children that Indians made colored dyes from berries to color animal hides, pottery, ornaments and themselves for various occasions.

2. Each child takes a bowl of water, two white cloths, and a spoonful of two kinds of fruits.

3. Children will squeeze juice from one kind of fruit into bowl, mix with water, and dip a cloth into mixture. Repeat with another fruit.

4. Each child will tell which fruits he chose and what colors they made on the cloth.

5. Tell the children the Navajo Indians favorite color is black, the Apache likes red and dark blue best, the Blackfeet loved red blankets and used red stripes on feathers to indicate how many wounds a warrior suffered in battle and the Ojibwa Indians also used red to signify bravery.

6. Introduce shapes by holding up colored tagboard forms of a diamond, triangle, circle, rectangle and square.

Evaluation:

Have children see how many shapes and colors they can name. See if they can name which fruits produced which color on the white cloths and play shape Bingo if there is time.

Lesson 6 Shapes and colors in Native American art

Objectives:

The children will:

1. Learn that the Crow Indians used basic geometric shapes to produce beautiful designs.

2. Learn that designs created with dyes and beads were used extensively.

3. Create their own designs using parquet blocks.

Materials:

Parquet blocks (4 sets) The book Indian Costumes.

The book Indian Beadwork. Samples from homes.

Procedures:

1. Explain and show picture about the many and various types of designs and how they were used in Indian cultures.

2. Show the children many pictures from a variety of books on Indian clothing and beadwork.

3. Have parents bring in their own Indian art and talk about the history of their samples.

4. Let the children have a creative play time with the parquet blocks to help them appreciate the skill of their ancestors.

5. Have spontaneous verbal interchange with each other using color, shape and position words.

Evaluation:

Teacher observation of children's interest, participation and spontaneous speech during lesson.

Lesson 7 Art project with Native American design

Objectives:

The children will:

1. Understand and recognize a triangle, diamond, square, rectangle and circle.

2. Either create or copy a design onto a paper vest.

3. Be able to ask for colors as they need them.

Materials:

A sample paper vest
4 plain white paper vests
4 sets of primary colored markers
The books, Indian Beadwork and Indian Costumes
Other reference books on Indian art from Arlee
Public School and Arlee art teacher

Procedures:

1. Review shapes and colors.

2. Show completed paper vest as an example.

3. Handout paper vests to children.

4. Children choose to color design already outlined or create their own design on sides and back.

5. Children will need to ask the teacher or another child for the color they want.

6. Ask thought provoking questions as a review of the lessons on colors, shapes and how Indians incorporated their art in their daily living.

Evaluation:

Completed vests, sense of accomplishment and a recording of mean length utterance of each child as they show their vests to each other.

Lesson 8 Listening skills

Objectives:

The children will:

1. Get quiet and comfortable for a story.

2. Listen to the story.

3. Demonstrate their listening skills by answering questions after each page.

4. Demonstrate ability for critical thinking through discussion.

Materials:

Pillows or bean bag chairs.
The book, The Other Way to Listen

Procedures:

1. Read the story.

2. Ask pertinent questions after each page to evoke thought and commentaries, i.e., "What do you think about listening to seeds sprouting?"

3. Ask the group what they think hearing and listening mean. Could it be a sense or feeling?

Evaluation:

Go outdoors, sit apart from one another for some quiet listening time. Report back with a feeling to express.

Lesson 9 Indians knew how to listen

Objectives:

The children will:

1. Review the story Another Way to Listen.

2. Experience how Indians heard sound through ground.

3. Attempt to focus on one sound, blocking out others.

Materials:

The book Another Way to Listen
The book The Indians Knew
A door
A table
A Nerf ball
2 music boxes

Procedures:

1. Ask questions like: "What do you think it means to hear a good feeling?" or "How can you get to know one thing as well as you can?"

2. Have a child throw the Nerf ball at the door from the other side of it. Tell them that although the ball can be seen and felt it cannot go through the door, but a small sound can go through the door even though it cannot be seen or felt. Demonstrate by knocking on the door and talking to the children from the other side of the door.

3. Tell children that Indians put their ear to the ground to listen for horses or buffalo running.

4. Let each child take a turn putting his/her ear on the table while another child scratches the table or plays a music box on the table and above the table - which is louder?

Evaluation:

Teacher observation and children's deductions.

Lesson 10 Review

Objectives:

The children will:

1. Review the past nine lessons.

2. Demonstrate their knowledge of Native American contributions to modern transportation.

3. Demonstrate their ability to name colors and shapes.

4. Recall what Indians used to create colors and what shapes they used for designs.

5. Demonstrate their understanding of prepositions.

6. Demonstrate their ability to listen.

Materials: Completed crafts from unit projects.

Procedures:

1. Give a general overview of the prepositions, verbs, shapes, colors, fruits, and travel modes heard over the past nine lessons.

2. Ask each child which project they most enjoyed and why.

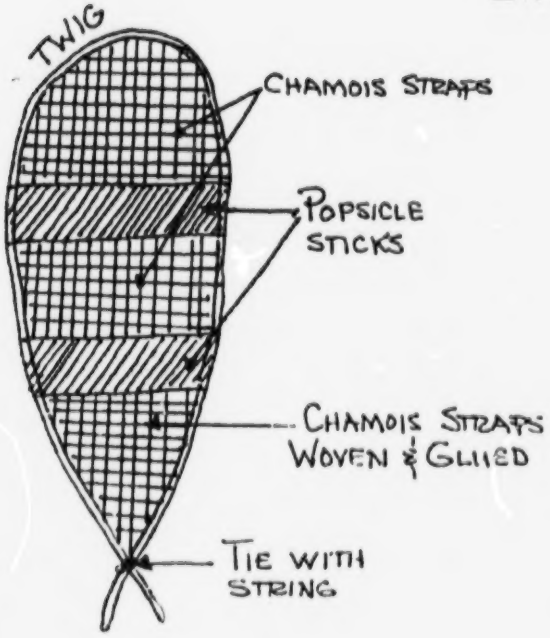
3. Ask each child to talk about the project he/she created, encouraging them to use new vocabulary as they explain and describe the item.

4. Ask the children how the Indians contributed to modern transportation.

Evaluation:

Teacher observation of the children's sense of pride in their culture's contributions, the

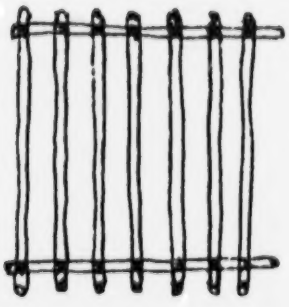
SNOWSHOE:

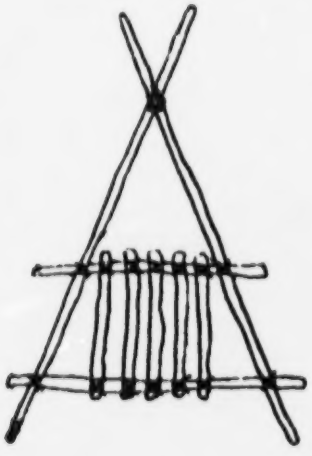


MATERIALS

BIRCH TWIGS
GLUE
CHAMOIS STRIPS
STRING
POPSICLE STICKS

RAFT: GLUE
NINE 6" STICKS





TRAVOIS: STRING
TWO - 9" STICKS
SEVEN SMALLER STICKS AND STRING OR GLUE

Vocabulary words

Travois
canoe
raft
chamois
dolly
quiver
leggings
red
blue
black
yellow
green
white
on
over

above
vest
moccasin
transportation
snowshoe
rocket
tepee
cradle
circle
square
triangle
rectangle
diamond
under

across
through
run - ran
walk - walked
pull - pulled
float - floated
sink - sank
fly - flew
carry - carried
raspberry
blueberry
strawberry
beets
dye

Articulation carryover for /r, l, s/ phonemes

/r/	/l/	/s/
travios	pull/pulling	transport
transportation	float	moccasin
travel	fly/flew	snowshoe
triangle	cloth	sink
ran/run	triangle	sank
carry/carried	rectangle	circle
red	black	square
green	blue	vest
raspberry	yellow	raspberry
strawberry	blueberry	strawberry
raft	listen	dyes
squire	dolly	listen
chair	travel	design
arrow	cradle	blocks
cradle	fletching	across
rocket	block	Indians
parquet	Blackfeet	

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